

The CATHOLIC SCHOOL JOURNAL

Vol. 38

OCTOBER, 1938

No. 8

Saint La Salle's Philosophy of Education

Brother Philip, F.S.C.

HISTORIES of education make us familiar with the principal contributions of St. La Salle in the field of education. They fail, however, to analyze the end he proposed, the means he employed, the motives that actuated him. In other words, they fail to credit him with a distinct philosophy of education. True, he did not write any learned volumes propounding his educational philosophy. He was not a "swivel-chair" philosopher. Hence, one must analyze his work and study his letters, his *School Management*, his meditations and his exposition of the *Common Rule* to discover the elements that constitute his philosophy of education. But especially must one understand his philosophy of life; otherwise his philosophy of education will be unintelligible. Such a study is the purpose of this brief paper. However, the subject is so comprehensive that we must accept justifiable limitations so clearly presented by a famous Catholic educator, Rev. Dr. de Hovre.

According to Father de Hovre in *Philosophy and Education*, "The philosophy of education investigates the fundamental problems of philosophy in the light of education and the fundamental problems of education in the light of philosophy." But, "The Philosophy of education need not be conceived as embracing either the whole of philosophy or the whole of education, but as dealing only with the basic principles of these two departments of knowledge. For our purpose it will suffice to note that the core of philosophy is to be found in the conception of life which it upholds; the core of education in the ideal of intellectual and moral training it proposes." These limitations suppose that the primary end of education is, according to Pope Pius XI, and as St. La Salle's philosophy led him to view the problems, the formation of Christian character: "By their fruit you shall know them." Briefly, then, we will examine the "ideal of intellectual and moral training" proposed by St. La Salle as well as the "conception of life" he proposed for himself and for his pupils.

St. La Salle's Philosophy of Life

One's philosophy of life is based on "the convictions, ideals, and motives" that guide his life. Thus, Dupanloup, Newman, St. La Salle professed a Catholic philosophy of life, a theory

EDITOR'S NOTE. We are very glad, indeed, of the opportunity to publish this article on St. Jean Baptist de la Salle. He is in a very real sense, an educational reformer, an educational renovator, and, as Brother Leo says, an educational genius. You will like this article, especially the latter half of it. We hope that some day a real Catholic history of education, as well as a real history of education generally, will be written which will give proper recognition to the saintly educators.

of life that is saturated with faith in God and that leads to God through zealous work for the love of God. In their educational philosophy, one naturally expects theories and practices that use material things rationally to bring one closer to God, as one would expect Communist educators to emphasize ways and means of strengthening the proletariat, or Fascist educators to bend all educational activities to strengthen the totalitarian state. The bonds between one's philosophy of life and one's educational theories are so intimately inter-

woven that separation is impossible. St. La Salle's philosophy of education must, then, be sought in his philosophy of life.

Faith is the key to an understanding of St. La Salle's interpretation of life, to an analysis of his work, his objectives, his motives. His characteristic virtue was faith, a faith that transcended mere belief and convictions. It is true, "reason is a presupposition of faith." In his theological and graduated courses, St. La Salle must have become so imbued with the reasonableness of faith, must have reached later such perfection in the practice of faith that we can truly say he no longer needed reason to enable him to live on the higher plane of faith. Faith, and its corollary, hope and trust in God, he practiced in a heroic degree; for example, when he distributed his patrimony to the poor and resigned his canonry to embrace with his disciples a life of voluntary poverty. His faith reached such sublime perfection that he could see Jesus Christ in the tattered urchins of French cities; could obey, and urge his disciples to obey superiors blindly as the representatives of God; could live in the presence of God, see God in all things, have God in view in all his actions. To live on this sublime plane he urged his disciples to whom he assigned faith as the motivating spirit of their Institute. Characteristically, the emblem of his Institute is a star surrounded by the motto "Signum Fidei." His faith was simple, childlike: "Unless you become as little children. . . ." No doubt, the simplicity of his faith, the sincerity of his convictions, the loftiness of his ideals, and the purity of his motives captivated children and enabled him to transform them into young Christian gentlemen. Such is the testimony of his contemporaries. Herein he resembled the Divine Master who said: "Suffer the little children to come unto Me." St. La Salle's predilection was for the poor and

underprivileged. The desire to bring these souls to Christ is the underlying motive of his educational philosophy; for zeal for the salvation of others must accompany such faith as is evidenced in the life of St. La Salle. These "convictions, ideals, and motives" are the criteria of his philosophy of life.

Bases of His Philosophy of Life

"Philosophy should present a conception of life that is firmly established." St. La Salle's philosophy of life is founded on revelation, theology, experience, common sense. Reason and faith agreed in establishing a hierarchy of values in his philosophy of life. Time is loaned us, and material things are given us as means to our ultimate end; hence he viewed all things in the light of eternity. His profound respect for revealed truth is manifest in the article of the Rules which requires the Brothers always to carry the New Testament, and to read a portion of it every day on their knees. A man of such faith would logically seek the answer to the first great philosophical question—What is man?—in revelation and in theology. "Let us make man to our image and likeness." Man has been created by God and bears in his soul the image of the Deity. So, too, revelation and theology tell of the fall of man, of his Redemption, of his final destiny—perfect happiness in the beatific vision of God.

Educational Implications of His Philosophy

But what are the educational implications for St. La Salle of this theological doctrine of the nature of man, his fall, his end, his destiny? First, the inclination to evil in pupils may be checked and their sanctification procured "by prayer, by instruction, by vigilance, and by good example." Here St. La Salle is a Catholic traditionalist as well as a Catholic realist. As such, his philosophy is far removed from that of Rousseau who believed in the innate goodness of the child and sought to protect him from the corrupting influences of society; from that of the Pragmatists and Experimentalists who would allow the child to learn good through experience by applying the law of satisfying compensation; from that of advocates of the philosophy of choosing the interesting as exemplified in the child-centered schools. St. La Salle sought freedom, perfection through a discipline that was firm but kind. Being a realist, he knew that children were not angels though destined to be saints. Consequently his discipline was both repressive and stimulating. But as he was sensible and humane he preferred to prevent faults. In his "Meditation" for March 21 he asks his disciples: "Are you so vigilant over their conduct as to prevent them from committing the least evil during the time they are under your supervision, and do you give them the means of persevering in virtuous habits after they have been taken from your guardianship?" He compares the mission of Christian teachers to that of the guardian angels. In the same "Meditation" he writes, "He has made us the visible guardian angels of the children, to preserve them from dashing their foot against the stone of scandal, and to enable them to achieve their end." Here we have the keynote of his philosophy of education from the theological viewpoint and also the fundamental reason for the organization of his religious Institute.

While St. La Salle was a realist in his knowledge of child nature, he was also an idealist in his appreciation of the possibilities found in that nature. These views are not contradictory; both are necessary for the complete understanding of the child. The soul of the child comes from God, and after regeneration in baptism, is stamped with the seal of the Maker. St. La Salle tells us: "Your faith should make you honor the person of Jesus Christ in the person of your pupils." This idealistic view of the child is the basic principle of Christian education for it is "the primary source of the Christian love

of the child, and the motive force back of the whole work of Christian education" (de Hovre). Moreover, this idealistic view of the child is our basis for respect for the child. We respect him, not as a matter of sentiment, but for what he is, and for what he is destined to become. In his "Meditation" for January 6, St. La Salle exhorts us to "Appreciate the honor of being charged with the education of children. Look upon them as children of God. Be more careful of them than if they were sons of kings. See in them the members of Jesus Christ and honor Him in their person."

From this view of the child is derived not only the Catholic idea of respect for the child, but also the Catholic idea of authority. God is the Creator, the Master of human life. Man is the creature, a being dependent on One over and above him. Man must humble himself before his Creator. Yet he is not a slave nor a plaything of the Creator, but one endowed by nature with free will, and by grace with a supernatural destiny; one stamped with the image of the Deity and bound to Him by bonds of love; for "God is not only above man, He is in man." These two ideas of authority and of loving respect explain the relations of man to God, and furnish the basic relationship between child and teacher.

From these considerations is derived the loftiness of the mission of the Catholic educator and the importance of religious instruction as the logical means of attaining success in that mission. "A Brother filled with the spirit of his state," says the *School Management*, "will regard the teaching of Catechism as the noblest of his functions since it associates him with Jesus Christ who passed the greater part of His life in evangelizing the poor." How truly is the Catholic school regarded as the novitiate of Christianity, as a holy nursery, as an asylum where youth is protected, and equipped with spiritual armor.

But St. La Salle was more than a theorist. He realized that unless religious instruction was vitalized, made to function in the life of the child, religious education would bear no lasting fruit. Important implications for the teacher are found in this principle. No one can give what he has not. If the teacher is to bring the pupils to God, he himself must be close to God through prayer and meditation. As St. La Salle says: "You will effect good in souls only in proportion to your love for retirement, mortification, and mental prayer." "You would do little good among children if you did not possess the spirit of prayer." But good example is most essential. He tells us: "We cannot instruct our pupils better than by edifying them. Let us practice before their eyes what we are trying to teach them." And we find this prescription in the *Common Rules* of his Congregation: "The Brothers shall study to give their pupils a continual example of modesty and of the other virtues so that their conduct may always be a model for them and diffuse everywhere the good odor of Jesus Christ." In his "Meditation" for May 2, he writes, "It is more important to instruct your pupils by your actions than by your words, for in order to persuade them you must first practice." "He hath done all things well," is the tribute paid to the Divine Master.

Religion, His Core Curriculum — Moral Education

"Philosophy should present a conception of life that is firmly established as well as sound principles of conduct and worthy ideals." In his schools, St. La Salle goes far beyond Dr. Hutchins' suggestion that metaphysics be made the unifying study of the university. According to Brother Leo: "A still more important factor in the success of the schools established by St. de La Salle was his happy manner of making religion the center of educational life. Religion with him did not mean merely memorizing the catechism; it meant taking God into account in everything we do. The class exercises began

and ended with prayer; and at frequent intervals during the day a pupil would rise and reverently say aloud, 'Let us remember that we are in the holy presence of God.' Whereupon teacher and pupils would pause for a moment in their work and silently make a brief act of adoration. In every classroom a crucifix, and pictures of our Lord, the Most Blessed Virgin and St. Joseph adorned the walls. The holy founder brought both teachers and pupils to realize that religion is the biggest thing in life, the most interesting thing in life, the most important thing in life." Significant also was the name given to his Congregation—Brothers of the Christian Schools. His followers were to be educators, but in Christian schools, for their chief concern was to initiate their pupils in the imitation of Jesus Christ. Thus, his concept of the child, his ideal of education, his unbounded faith in the power of education to achieve his ends place him in the front rank among the great Catholic educators.

Among educators today, the integration of character is considered as one of the desirable results of education. To be integrated, there must be oneness somewhere in character formation. There can be no integration, then, until we enshrine the highest faculty in man and decide a hierarchy of desirable characteristics. In man before the fall there was no question of integration—there was perfect harmony. The passions obeyed reason; reason obeyed God. The more perfectly we can restore harmony, the more perfectly will we integrate character. The disturbing factor here is passion. It is sin that integrates character for sin implies rebellion against reason, will, conscience, and against God. Then as to the hierarchy of desirable characteristics there can be no doubt. Disobedience to God's law was the first sin. Conformity with God's will through love for Him should make sin impossible. Such conformity will come only through prayer, grace, the sacraments. That system of education which aims to permeate school, curriculum, pupils, and teachers with religion is the one most likely to succeed in integrating character. How can this result be achieved in modern secular schools where the name of God is never heard; where morality and custom are often synonymous; where ethics, or ethical culture is the only substitute for moral training. There can be no morality without religion and no integration of character without moral discipline. The religious atmosphere of St. La Salle's schools has been sufficiently stressed to make it apparent that in his theory of education character formation was of primary importance.

St. La Salle a Pioneer in Education

Much of what has been said of St. La Salle thus far represents, in theory, the Catholic, the traditional conception of education based on revelation and theology. However, St. La Salle was a pioneer, a reformer in many practical phases of education. Here his philosophy is based on experience and rare common sense. He was the first educator to organize free schools for underprivileged boys—to organize what we call today popular, or common schools. And with keen, good, common sense, he concluded that in schools for children of the people, the language of the people should be used. It took

courage to run counter to tradition centuries old, but his courage came from his zeal to save the youth of Paris and other cities from the vices that follow idleness and ignorance.

In his organization of these schools he was a real pioneer—he blazed the trail. With the insight of genius he devised a system of schools that (1) used the vernacular as the medium of instruction; (2) grouped pupils homogeneously so that they might be taught simultaneously; (3) adapted the instruction to the needs of the pupils, for he realized that poor children in

France would eventually go into the trades or business rather than into the learned professions; so he provided trade or vocational schools in some of which boys alternated between school and industry; (4) embraced high schools or academies, boarding schools, and schools for the children of nobles—in a word, schools for boys who wished a more cultural education; (5) and finally, as a crowning achievement, included normal schools where his Brothers and lay teachers might be trained, for he realized that few teachers for these schools would be recruited from the graduates of universities. His organization embraced every type of school to, and including, the normal school. And all this was planned with perfect vision of the specific end for each school, and with marvelous wisdom in selecting the best means to accomplish the ends proposed. This was a stupendous achievement when we consider the period, the condition of education at that time, and the difficulties involved. He had no precedents to guide him. Yet he established his organization upon such sound pedagogical principles that it serves as the model for our common and special schools today.

Two examples might be discussed to illustrate this point. Before St. La Salle's time there was no school to prepare young men for business, for the army, or for positions demanding a practical rather than a classical education. St. La Salle realizing the need organized at St. Yon a model business and technical school supplied with a good library, physical apparatus, a botanical garden. In the secondary school, the course of study included history, geography, rhetoric, literature, languages, music, bookkeeping, accountancy, geometry, mechanics, calculus, architecture, cosmography. This school was ideally planned to meet the needs of the pupils. Moreover, it is an excellent example of democracy in education which does not mean an equal opportunity for all, but rather an opportunity for each to realize the best of his opportunities. The other example is his Sunday school which was, in its organization, similar to the ideal set for the modern continuation school. It was conducted for three hours each Sunday. There young men employed during the week were offered courses in reading, writing, arithmetic, geometry, drawing, architecture, and religion. While being taught the valuable lesson of spending leisure time profitably rather than in idleness or mischief, they were being prepared for better positions. This sounds rather modern, yet St. La Salle died in 1719.

St. La Salle's Additional Contributions

Let us note also the following contributions: (1) His recognition of the necessity of supervision. In the common rules he



Saint John Baptist de la Salle.

made provision for three distinct supervisory officers: the local principal, a school supervisor, and the Brother provincial. This rule is 250 years old, yet it is admitted that there is not yet real supervision in our secular high schools. (2) His insistence on adequate preparation for teaching: "It would be a shame for you not to know sufficiently what you have to teach. This would be a criminal ignorance, which would cause the ignorance of your pupils." (Meditation for August 7.) (3) His concern to suit instruction to the capacity of the students: "It is your duty and an everyday duty to instruct them; it is also necessary that your instructions be suited to their capacity, otherwise they would be of little use to them." (Meditation for Low Sunday.) (4) His interest in reading: "Let them procure and make them read good books calculated to awaken religious sentiments and to leave salutary impressions." (Meditation for October 15.) (5) His successful effort to make teaching a respected profession by requiring normal training for his teachers. (6) His high ideals for teachers. St. La Salle's views on desirable teacher traits have been so excellently summarized in the *Twelve Virtues of a Good Master*, that Buisson wrote thus of this little volume in his *Pedagogical Dictionary*: "This volume is perhaps, it has been said, what has been most touchingly and most wisely thought and written since the *Imitation of Christ*." (7) His insistence on guidance by directing the principal to interview the parents of new pupils and to note on the entrance blank what particular preparation they wish for him (*School Management*). Yet organized guidance is considered as having been initiated in the N.E.A. Convention of 1928. (8) His recognition of the very modern function of visiting teachers. The *School Management* requires that a register be kept of pupils designated to visit and console sick students. (9) His appreciation of the value of practical education: if they read, they read in French, not only print but also manuscripts; if they write, they write something useful like promissory notes, bills, receipts, contracts, etc. In our times the equivalent would be the laboratory or workshop. (10) The possibility that the simultaneous method would be abused by losing sight of the individual while teaching a group was foreseen. His classes were not homogeneous in our sense. Individual progress was recorded. He gave specific instructions that the teacher was to guide the learning activity and not monopolize the school period to the extent of rendering a passive listener. (Rules, Ch. XII.) Moreover the teacher is warned not to come to the pupil's assistance too readily for they will retain best what they acquire by persistent personal effort. (11) The old schools were thought autocratic; only modern schools had any degree of self-government. Yet in the *School Management*, St. La Salle lists 14 officers with different duties to perform—functions the teacher cannot or should not perform. Only a great philosopher of education could have charted his course so unerringly through such a diversity of difficult, unexplored channels.

St. La Salle and Social Education

In the organization of his common schools, but particularly in that of his special schools, St. La Salle showed a keen interest in social education. Social education aims to prepare the pupil to make his optimum contribution to society with satisfaction to himself, and with profit to society. This implies contented service for self and family, for state or nation, and for Church. But contented service in any sphere will depend on ability and personality plus morality. That these principles guided St. La Salle's social education is evident from the place religious instruction holds in all his schools, and from his attempt, at St. Yon, to prepare pupils to excel in the particular field each selected. The modern terminology is the only new feature of social education. Thus we hear much today of social

aims, of social projects, of socialized recitations, of social this-and-that. Yet we must admit that social efficiency and social graces are at times sought without the fundamental background of morality based on religion. Newman properly condemned the ideals of the "English gentleman." Social sanction as a motivating force is not comparable with religion; so social education in the public-school system of today suffers somewhat because it lacks such an important base. Were the social amenities of life, social contacts, social service, social virtues neglected in that "uncouth" age? St. La Salle wrote a special treatise on *Christian Politeness* which was the basis of weekly lessons on social virtues. A passage from the *Twelve Virtues of a Good Master* illustrates the point: "It behooves us then to combat in young people at the beginning certain dispositions opposed to the common good of society, and the intercourse of man with man; a boorish rudeness—an indomitable self-love, a spirit of contradiction, of criticism, of raillery, which condemns all and seeks only to give pain."

How do we account for St. La Salle's achievements? Was he inspired because he was doing God's work? Was he a genius? He certainly was a genius for organization, and he was moreover, a practical psychologist. He certainly was prompted by zeal and guided by sympathy for the lot of children of his day. However we account for the results, we must admit that his achievements, his theory of education was more comprehensive, more fundamentally sound than that of other educators honored in history—men like Rousseau, Locke, Spencer, Pestalozzi, Herbart. As George Shuster remarks in *The Commonwealth* of June 29, 1927: "It is no exaggeration to say that this great man, the founder of the Brothers of the Christian Schools, brought more basic common sense into the elementary classroom than any other half dozen educators in history." Is it not time for historians to recognize the permanent contribution St. La Salle has made to the philosophy of education?

Appreciation of His Work

An appreciation of the work of St. La Salle is found in the *Manuel D'Histoire de la Pédagogie* by J. Herment (Brussels, 1923): "The firm and kind discipline of the new Institute, the attention to detail in organization—an attention one might easily call too detailed until he attempted to replace it—introduced into the school a fidelity to ordinary obligations that is so essential to a well-ordered and laborious life. That exactitude to daily task would appear singularly meritorious today since the fetish of total liberty, of carefree and easy life has relaxed the subordinations necessary to the practice of exacting duties. . . . He gave to his pedagogy, by the simultaneous method, and by instruction in the mother tongue, a new and most fortunate orientation. School organization was perfected, trained teachers were supplied; the schools were ready to satisfy the new needs of a society in evolution."

In a panegyric on John Baptist de La Salle, the Teacher-Saint, the pioneer in popular education, the father of modern pedagogy, the model for Christian professors, the patron of Christian schools, and the protector of youth, the late Very Rev. Wm. O'Brien Pardowe, S.J., after noting the fact that the world is indebted to him for the present system of schools and methods of class instruction, pointed out a very important fact for every true educator: "We must not, however fancy by this that Saint de la Salle believed in the many effeminate educational methods so much in vogue today. He did not consider it a part of the true educator to remove every difficulty from the boys' or young men's path; this would be cruel kindness. Brush aside every twig, so reasons the model teacher; hold back every briar bush that might catch the child's garment, or scratch his hands, as he journeys along the path to

knowledge, and when he steps forth from the classroom into the busy world, he will be met by a very forest of gnarled oaks, "mammoth trees" and barbed undergrowth, without an inkling having been vouchsafed him as to how he is to cut his way through them to reach the goal. Remove every stone, so thought our true educator, from before the boy's feet in the classroom and he will find these selfsame stones heaped up mountain high, and massed together, as he quits school to enter upon real, everyday life. There will be no kindhearted teacher alongside of him then, to be sapper and miner for him, and as for the pupil himself, he will have had no practice in the converting of stumbling blocks into stepping stones; and

enable him to do the hewing for himself."

In conclusion, let me quote a concluding paragraph from Brother Leo's interesting biography, *The Story of St. John Baptist de La Salle*: "St. de La Salle has been called an educational genius. Perhaps we are now able to see why. A genius is a man, specially gifted by God, who does some one thing supremely well, who is considerably ahead of his times, who discards old and timeworn methods, and invents ways of doing things that are practical and praiseworthy. Shakespeare was a dramatic genius, Napoleon was a military genius, Wagner was a musical genius. And St. John Baptist de La Salle was an educational genius."

The Concept and Philosophy of Progressive Education *Sister Joseph Mary, S.S.J.*

WE ALL know that there exist radically opposed conceptions of the meaning and value of progressive education.* It is conceived by some to represent and constitute a complete way of living; for others, its value is limited to furnishing material for amusing cartoons.

I saw recently one of these cartoons entitled "A Progressive School." It represents a first-grade classroom with about twenty mutinously bored little people sitting around the room in the manner of those whose patience is about to come to an end. One child, a duly appointed representative of the class, stands before the teacher inquiring in evident desperation, "Do we have to do whatever we want to again today?"

A Paradox

I also saw recently an almost devout characterization of progressive education as a way of living calculated to develop adequate personalities and a new society. Between these two extremes of the ridiculous and the solemn may be found all gradations of espousal and rejection.

I am now going to make two statements about progressive education which are seemingly as contradictory of each other as the two estimates I have just recounted:

1. Progressive education has become an expression of a philosophy of living which radically misconceives the nature of man.

2. Progressive education, as the result of extensive and sincere experimentation, exemplifies certain principles of teaching which are fundamentally in accord with the nature of man.

We shall examine these two statements.

1. Progressive education has become

the philosophy of experimentalism. This philosophy holds that experience is the stuff of which life and man are made. Man is in some way his experience. He is essentially in interaction with his environment, physical and social. Intelligence is just a peculiar form of this interaction. Society and social experience are thus somehow a part of man. One exponent of this philosophy has said that apart from his environment man is a mere abstraction.

Man, experience, and society are essentially in a condition of change. This change is of the very fabric of life. Everything changes. Ends as well as means change. There are no eternal verities. We do not know "what the next generation will need to believe." To superimpose our ideas on youth is to deny democracy. Democracy means a way of living in which the standard of truth and right is "the internal authority of how it works when tried." The basis of all authority is the scientific method which constitutes "the sole authentic mode of revelation."

This is, in brief, the philosophy of experimentalism. Not all teachers in progressive schools hold this philosophy. Progressive education, as a movement, professedly espouses it.

We have no time to present a critique of this philosophy of life. It must suffice to say that if we know truly what a thing is only when we know what it is for, then the philosophy of experimentalism does not know what man is nor what democracy is. Experimentalism thinks that man is for democracy, and it thinks that democracy is for more democracy.

Insofar as progressive education represents the philosophy of experimentalism, it is unacceptable and dangerous, subversive of all that is true and good. Insofar as it is an expression of this philosophy,

we examine progressive education only to reject it.

2. The second statement which we are to consider is this: Progressive education exemplifies certain principles of teaching which are fundamentally in accord with the nature of man.

We must pause for a minute to inquire how an education representing a philosophy which effectively misunderstands the nature of man can develop principles of teaching which are truly in accord with this nature. The reason is, I believe, very simple. In its philosophy, progressive education is preoccupied with a child nature of its own creation. In its actual experimentation, it is working with children whom God has made. It arrives at true ways of teaching in spite of its false premises because the children—and, incidentally, the teachers—are what they are and not what the philosophy of experimentalism would have them to be. The philosophy is quietly outwitted by human nature.

It is in reference to its principles of teaching that I intend to review progressive education in some detail. In these principles progressive education has, I am convinced, much to commend it.

Some Sound Principles

In order to present and evaluate these principles of progressive education, I shall first mention certain attributes which must characterize any education making reasonable claims to be true. Then we shall proceed to inquire to what extent progressive education exemplifies these characteristics.

Any true education must hold as basic the fact that the child is a rational animal. From this fact certain consequences flow.

1. If the child is a rational being, he must be treated as a person with an in-

*Paper read at the parish-school department of the National Catholic Educational Association, at Milwaukee, Wis., April 20, 1938.

tellect and a will and not as if he were primarily a "memory." We must give him opportunity to engage in the activity known as thinking and must try to develop in him habits of correct thinking. He must be put into situations which demand thoughtful purposing. This will necessitate giving the child a certain proper freedom.

2. If the child is a rational animal, he has certain physical and aesthetic needs. Provision must be made for them, and, again, for the proper freedom necessary to achieve them.

3. A rational being is a *person*, and is therefore important. We owe him courtesy, a certain deference to his interests and opinions, a respect for what we call the child's world. We might observe at this point that the teacher also has an inviolate personality and is important, too. In the last analysis, however, the teacher is there because there are children to teach.

This importance of the child as a person makes it logical to consider carefully each child as an individual and hence to develop a reasonable program of individualized education.

4. In order to attain his perfection as a rational being, the child must develop an ordered personality. We, of course, know that both the need for an integrated personality and the possibility of its achievement flow not only from the fact of man's rational nature, but also from the facts of the Fall and the Redemption. Even in the natural order, however, an integrated personality must be understood in terms of the proper hierarchical order of the powers of a rational being.

5. We must realize that a rational nature necessarily implies a social nature. The child is the kind of social being he

is because he is a rational being. All true education must consider not only the child as an individual but also the child in society.

6. All true education must, therefore, have a philosophy of society with proper conceptions of the meaning of authority, freedom, and law.

7. The proper object of man's intellect and will is the true and the good; and, furthermore, the true perfection of a rational being is found in his supernature and his eternal destiny.

We shall now look at progressive education to see to what extent it possesses these qualifications. This survey will consider primarily the elementary school.

An Examination

Progressive education emphasizes always the whole child, the integrated personality. The "unification of the self through thoughtful purposing" has been its aim for years. The child is to engage in activities which present problems within the child's power of understanding and solution. Children are to be given opportunity for thinking, on the assumption that some of them will take advantage of the opportunity.

The fact that some of the exponents of progressive education have gone to extremes in, first, having children pretend to solve problems of civic and economic life which elude solution by statesmen and trained economists and, secondly, in trying to develop "independent thinking" about unchanging and eternal truths does not invalidate the principle itself. Progressive education believes that children should think, and it gives them time to do it. Paradoxically, although progressive education does not believe that children are rational animals, it treats them as if they are. We would die for our definition

of man; yet we have had, at least in the past, some classrooms, certainly, from the activities of which it would be difficult to deduce our belief in man's rational nature.

Progressive education gives opportunity not only for the exercise of the intellect but also for that of the will—although it believes not in the intellect nor yet in the will. In its sincere attempt to begin with child experience and interests, to engage the child in activities in which interest and effort co-operate, it presents the child with proper motives for learning. We have not time to go into the matter here, but if, as Father Lindworsky says in his work on the training of the will, "the whole capital of the will lies in the motives," then the progressive school is making application of a valid principle of teaching.

Progressive education also makes extensive provision for the child's physical and aesthetic needs. It provides for plenty of play and for the development of health habits, knowledge, and convictions. It believes in bringing beauty into the school. It has time for the arts, for drawing, painting, music, and modeling.

It is consistent in its endeavor to develop the whole child. We might remark that it is pathetic to realize that progressive education does not know that the whole child has a spiritual soul and a supernatural destiny. It is not an exaggeration to say, however, that on the natural level, progressive education by its program appealing to various sides of child nature does present suggestions for developing an ordered personality. In the supernatural atmosphere of the Catholic school, these principles have great possibilities.

What else does progressive education do? It definitely recognizes the impor-



Activities of a Religious Order in Mural Paintings.—These pictures, by Sister Cassiana Marie, S.S.J., of St. Joseph's Academy, Green Bay, Wis., were painted for the motherhouse of the Sisters of St. Joseph of Carondelet at St. Louis Mo. They represent the various activities of the Order—education, nursing, care of orphans, etc. Spiritual symbols of these activities form the background.

—Photo by Green Bay Press-Gazette

tance of the child. The fact that, because of its philosophy, it attributes to him both a greater and a lesser importance than that which he truly possesses, is beside the point. It also accords the child a proper freedom; and again we must realize that we are not right now concerned with the fact that it has been known to give him an improper freedom. By its faith in his importance and by giving him freedom to live in a natural, friendly atmosphere, to plan activities, and to express his ideas, it develops in the child an alert interest in his work, an initiative and a responsibility that you will believe possible only if you visit some of the best progressive schools. The children in the best of these schools impress you at once with their fine sense of self-respect, of important and happy living.

In such a school, it becomes logical to take into consideration the individual capacities of the children. They differ in intelligence, in personality, in interests. The progressive school at least tries to develop the individual child.

Integrated Curriculum

You may be wondering why I have not mentioned the integrated curriculum of the progressive school which is considered so indispensable in developing the whole child. The greater number of progressive schools have a curriculum organized not in terms of the traditional subjects of study but around centers of interest or units of work. It is undeniably true that if you build a curriculum around the interests of little children you will get something closely resembling the integrated curriculum. As the children get older, I believe that subject-matter lines will begin to appear simply because the human mind is what it is. Just what is the proper balance between a curriculum integrated about units of work and one organized according to subjects is a matter to be settled by experimentation. I personally believe that the human mind, and particularly the child mind, is not capable of assimilating a too highly integrated curriculum. I believe that above the fourth- or fifth-grade levels, at least, all the values of progressive education can be realized through a curriculum organized according to somewhat flexible subject-matter lines which allow for integration wherever it seems necessary and helpful. I think that you will find that extreme insistence on an integrated curriculum comes from those who hold most consistently to the philosophy of experimentalism and the organismic psychology with which it has allied itself.

In this connection we must consider

the tendency of progressive education to look with suspicion on subject-matter-set-out-to-be-learned, as it has been called. There is certain subject matter the child should learn. Much of this cannot be learned merely as a by-product in following through some problem or project. In other words, much of this material will elude learning by incidental methods. Children need to give direct attention to reading, to arithmetic, to spelling, and to the facts of history and geography. The best practice seems to favor providing special reading periods. The multiplication facts are not truly learned as an incident in the building of a doll house or of any number of doll houses. It may be possible to initiate the learning of such subject matter by meaningful project activities, but it is not possible to achieve mastery in this way. Progressive education has not eliminated the need for what we call drill, and it is not probable that any education ever will.

We hear contradictory judgments as to the success of progressive education in achieving satisfactory standards of scholastic achievement. There are at the present time certain experiments in progress which seem to show that the children in progressive schools actually excel children taught by more formal methods. On the other hand, at the recent meeting of the American Association of School Administrators, the group of prominent educators calling themselves Essentialists place the blame on progressive education for low scholarship attainment in our elementary and secondary schools.

Some Misunderstanding

Some progressive schools have undoubtedly gone to extremes in interpreting in practice John Dewey's statement, "I prefer to have children say not 'I know,' but 'I have experienced.'" In my own experience I have found it to be true that very often the people who endorse these extreme practices are people who do not quite understand what progressive education is all about. Some of them give little evidence of knowing what John Dewey actually teaches. He has more than once repudiated certain of these practices of progressive schools. It is interesting to note that in a recent address entitled "Experience and Education," he clearly distinguishes between desirable and undesirable practices which have grown up under the name of progressive education. I know that indefensible practices are being exemplified in some progressive schools. I do not believe that they are essential to progressive education.

I should like now to present for consideration one mark of progressive education which I consider most significant. It is the notion of attendant or concomitant learnings.

Attendant Learnings

When we are teaching, we usually have some particular knowledge or information as to the direct learning to be acquired by the child. We wish him, for instance, to learn about the voyages of Henry Hudson. Now, there are necessarily certain attendant or concomitant learnings going on at the same time, whether we know it or not. The child is learning also that history is fascinating or that it is dull, that the teacher is a real person or a peculiar kind of nuisance, that school is interesting or dreary. In all our teaching, these concomitant learnings take place all the time. The child may later forget the direct learnings, but he retains the others — the attitudes, ideals, and convictions which we call concomitant learnings.

Progressive education consciously tries to build up desirable concomitant learnings. I believe that the importance of these learnings can scarcely be overestimated. We may pause to note that there has been much thought given recently to the attendant learnings characterizing the teachings of religion in our Catholic schools.

Thus far we have been considering how progressive education provides for the child as an individual. Now we must inquire whether it recognizes that the child is a social being. Anyone who knows anything at all about progressive education knows that it could almost be epitomized in the phrase "the child in society." It insists that the school should be an embryonic society, that education is a process of living, of developing an understanding of contemporary life. Social group living, social situations are the very atmosphere of the progressive school.

There are many aspects of this fact which should be developed at this point. We really should stop to analyze their conceptions of society, of freedom, and especially of authority. Because of our limited time, we must forego all that. I am going to take just one point for consideration.

Progressive education tells us repeatedly that children must learn in situations typical of those in which the learning is to be used. This principle is relied on extensively in bringing about any social learnings. We must learn democracy by practicing it. We can learn what is called "social living" only by way of

social living in the school.

There is a certain amount of truth in these statements. We do learn *habits* in this way, and perhaps in this way we learn them best. Whether or not we learn abstract, basic principles by this method is open to question. It is possible that we do. It is very probable that we do not. We learn principles by the careful and intensive application of the intellect. Principles endure, while social applications of them change and will always change. Principles may be profitably illustrated and supplemented by social situations in the school. They are probably not so learned and assimilated. Again I think that you will find that the people who insist on this point are those who espouse the philosophy of experimentalism with its creed of essential change and its denial of enduring truth.

In, however, giving the child opportunity for developing necessary social habits I believe that such social situations are of very great value.

We have now seen that progressive education represents some acceptable principles of teaching which are in accord with the first five requirements we mentioned as characterizing any true education. As a way of teaching, then, it has much to commend it.

Where It Fails

As a way of life, it has nothing, or practically nothing. It does not know the truth about the nature of man, the nature of society, or of authority. It fails to measure up to the last two requirements. It knows nothing of a life above that of nature. It is quite oblivious of the fact that education is a quest for the

true and the good, and therefore for God. We do know all this. We can put these principles of teaching into a philosophy of life in which they properly belong. There are a number of Catholic schools in which this very thing is being done.

There is just one thing more. You may ask why we should go to progressive education for these principles of teaching. They are all principles found either explicitly or implicitly in the teachings of our Lord, of St. Augustine, and St. Thomas. It is not because progressive education has discovered new principles that we give it our attention. We do so because of its wide experimentation with these principles. Progressive education has put *our* principles into practice. There are today, as always, many Catholic educators who believe that that is what *we* should do.

Forestalling Fortune Tellers

Nadine Newman

IN some parts of the country, many non-Catholic children are entrusted to Catholic teachers. These young people, growing up without the protection of the Church's rules, need especial care; but a teacher who, in trying to impress an idea, referred to the authority of the Church would be promptly relieved of her charges. To these pupils, dangers must be clearly outlined, and appeal made to their instinct for self-preservation.

Among their teachers' duties is that of warning against fortune tellers. This must be handled cautiously, for almost any pupil's parents may be regular patrons of these human vultures. (That word is used thoughtfully: they prey upon dead hopes and dying courage.) Indeed, the most winsome child in a class may proudly own that her parents are teachers of "advanced psychology" or of "esoterics," without a notion that they are, in reality, competitors of "Prince Ali Bendole" and his kind.

No evil intention impels these people. This must be remembered constantly, for a harsh opinion, even unworried, may entirely defeat the teacher's purpose. Their only aim is to earn a living with the materials at hand, their own intelligence, and the credulous bewilderment of their neighbors.

Keen Observation

It may be true that some of the practitioners of this art (or should the word be "science"?) employ spies, but that would be far too expensive for those who charge at the rate of a dollar an hour for their consultations. All that they need in this "work" is habitually keen observation, with genuine sympathy and a ready flow of words — also a crystal ball, to hold the sitter's attention, lest he notice how closely every flicker of his eyelids is observed. The spy system is quite needless, especially in interviewing adolescents and others who have not learned to hide their thoughts.

The experienced fortune teller does show remarkable mental development. She holds

EDITOR'S NOTE. This article will serve as a practical introduction to the very important subject discussed. The quality of the instruction we give in Catholic schools should forestall fortune tellers, "but it does not always do so. There are Catholic adults who have not had instruction adequate to prevent consultations. The article indicates some practical situations that need to be kept in mind by those who teach this subject."

classes for those who are most interested — And every teacher knows that teachers learn! — Her students are assured that they will gradually become able both to read their associates' minds and to direct their associates' activities by silent suggestion — by thought control.

One consultation was interrupted by a telephone call for the teacher. She laughed gaily, cried, "I told you so!" several times, then explained to her visitors:

"That was a man in the advanced class. He and his partner used to disagree continually; but lately he's been applying what he learns in class, and directing through telepathy! His concentration can make the partner do anything! Except for the partner's money, it's just like a one-man business!"

The ethics underlying such action suggests one way to fortify the young against this branch of education. Supposing that man's experience to have been truthfully reported, will anyone argue that the use of telepathy is any finer than the use of anonymous letters, or than putting a drug in a neighbor's tea? And, when you stop to think of it, is clairvoyance any higher in the scale of human conduct than peeping through keyholes and reading other's letters? Will the human race ever welcome such general intimacy?

Voodooism

Pupils who deplore their slowness in becoming clairvoyant are told they are "clair sentient." This means that when a fishing trip is unsuccessful or a tire blows out, they can "sense" which of their friends has been "mental malpracticing" them. Moreover, a depressed feeling that others would consider the result of weariness, weather, or worry, they interpret as a sense that some loved one is "telepathing" them into an incurable illness; "It sounds like Voodoo!" It does. They call Voodooism "the Negroes' great contribution to modern civilization."

Class instruction is offered only to those who have shown their interest by frequent consultations. It inevitably separates its initiates from their more matter-of-fact and more wholesome companions by unfitting them for unsuspicious friendships and business relations. Students are warned against treachery inherent in all born in certain months, also in all whose names contain a preponderance of the letters that bear a certain number in their numerical arrangement of the alphabet. They must not hope for happiness in a town whose name is not of the same number group as their own; and the numbers in the name of a friend determine, without room for argument or visual proof, his congeniality or the opposite.

Dangerous Fun

The question, "Why did you go there the first time?" brings the common answer, "just for fun."

A group of boys or girls or both will sit in a car at the fortune teller's door all afternoon, going in one at a time for their fifteen-minute sittings, laughing and teasing one another in jolly harmless enjoyment. Perhaps, if they have enough quarters, they will go to several fortune tellers in one afternoon, comparing notes.

One, however, will go again, alone. He had been told that he had a more serious mind than the others, perhaps a more "spiritual"

mind. She may have said the same to all, but only one believed. Then comes more flattery, more separation from friends.

And nothing the home folks can say or do will help. "Separation from the crowd" is admittedly noble, when the purpose is right, and his intentions seem to him faultless. The flattery seems to him encouragement, and much needed, since his former friends are so engrossed in their childish pursuits, and parents are so "materialistic."

Wise Prohibition

What is to be done about it? How can others be spared the pain that must come to such victims during disillusionment and readjustment? This is less sure ground for the writer. Perhaps those to whom the above facts are less familiar can think more readily of a remedy. Perspective always has value.

In some way, the Church's prohibition can be made to sound so reasonable that the veriest little heathen will support the decision of the young Catholic who is brave enough to say, "I can't go. It's against the rules of the Church."

The topic of wholesome and really engrossing recreational facilities is discussed too often to need more than mention here. What each teacher can do to fortify her pupils against temptation is more important, for novelty seldom fails to attract.

Stress should always be laid on the form of honor that steals one against the idea of sneaking and cheating, for those who desire to know what the future holds may well be likened to those who try to look at the cards that others hold. Really, you know, they are showing their unwillingness to play the game according to the rules. They are seeking an unfair advantage.

The possibility of foretelling the future is worthy of discussion. It is easy to say what a certain individual will do in a certain situation, but every situation is formed by the action and counteraction of countless individuals with whom the fortune teller is not acquainted. She may be quite sure that, on the day after Christmas, you will stand, dazed, in a traffic lane long enough to be run over by a big car, but she cannot be sure that any kind of car will come along that street at that time. Too many other people are involved, people whose tendencies are unknown to her, and with whom she has no contact.

There is nothing mysterious about the power of suggestion. No psychological discourse on the subconscious is needed in calling attention to the many times we disobey our better judgment by blindly following another's suggestion, especially when tired or ill. Most adolescents can recall instances of direct disobedience that surprised themselves: times when, fully intending to close a door softly, they slammed it on hearing the command, "Don't slam that door!" Most adults can recall the man whom a slight illness kept in bed for many months because he had been told that he would die that year and the woman who humored her third child unreasonably till he was six years old because she had been told when a girl that her third child would die in infancy and the brunette who broke her engagement because the fortune teller said her husband's eyes should be blue! Such unfortunate absurdities are common: find them and use them!

Unfortunate Victims

Many who scorn all other forecasts claim that astrology is in the same class with as-

tronomy. True, it has many correct predictions to its credit, but Evangeline Adams, a New York astrologer whose fees were large enough to permit ample time for charting each horoscope, and whose books certainly speak with authority, had exact and faithful followers who went bankrupt in 1929. They lost not only their own and their friends' money, but their confidence in the order of the universe—and so they killed themselves.

The young people who are fully conscious of these facts have some protection. Those who, besides this, are quick and sincere in prayer have more.

Some people are eager to attribute supernatural powers to any who can "read" their past lives. Show the children how plainly their appearance and manner tells the story of their little lives to anyone who looks at them intently. Show, too, the great assistance given by the crystal ball, the layout of cards—all the paraphernalia that takes their attention from themselves, leading them from self-consciousness to their usual easy self-revelation. When one of them has "had five husbands," reading her past will indeed be a miracle.

These last few paragraphs hold only tentative suggestions. Each teacher will have her own method of procedure. Ideas will present themselves in class, after the discussion has begun.

The important point is to warn effectively. The danger in consulting a fortune teller must no longer be classed as "a Catholic superstition," but be made as plain and as well understood as is the danger in diving in unknown waters.

And may all efforts along this line not only serve that purpose, but also be, in the sight of God, a prayer for those who have been caught in the hidden whirlpool and need the help that only He can give!

"SUFFER LITTLE CHILDREN TO COME UNTO ME"

Dear Editor:

I am just one of a multitude of religious teachers who, in this puzzling present day and age, ponder much on what the future may hold in reserve for us, for our pupils, and for our Catholic grade schools—for all our schools. Just what exactly is it, that lies out there beyond the visible perspective, in wait for our system of elementary education? No one knows, but there are many conjectures, some of them sufficiently disquieting even for the most optimistic among us. Smaller Catholic families, a correlative decreasing enrollment in Catholic schools, a large percentage of our children in public institutions, and acute financial difficulties—these are serious problems. Can we solve them successfully? Our elementary schools constitute the most important unit in our system of education. This is a statement which cannot be logically challenged. If we do not get and hold our grade children we shall neither get nor hold them later, whether in high school or college.

This morning as I returned with my flock of little scholars, after hearing Mass in our parish church, I counted one, two, three, possibly twenty or more Catholic children, from our immediate neighborhood, passing by on their way to the public school, five blocks down the street. They were friendly children. All of them called out heartedly to me "Good morning, Sister." Now those children should have been with us in church this morning. They should be in our school. They belong there; they would be happy there. But how shall we entice them within our

gates? For we must try to gather in these little wandering sheep, otherwise we shall be fearfully recreant to our duty.

If I were to ask those Catholic children, who passed me by this morning on their way to the public school, why they do not come to us, most of them would reply, "Because my parents cannot afford to pay tuition." A few would tell me that their father, or mother, was not a Catholic, and another few, that they did not know. But the tuition would be the main objection. We know, however, that the tuition bogie is too often merely a theoretical excuse on the lips of lukewarm, careless parents. It is really an excuse that can be rendered inoperative oftentimes, if we attack it in the right way. Most Catholic parents can be convinced that our system of education is worthy of their support. They can be even convinced—most of them anyway—that there is such a disagreeable fact, as expense for "upkeep," and that the yearly item for salaries averages about one dollar a day for the individual teacher, in our school system.

Oh, we are moderate, almost unbelievably so. And yet the possibility remains that our moderation might be even more moderate. Possibly we could make our expenses even a little less expensive, and, at the same time make Catholic education more universally accessible, but not a whit less effective.

Very often, in these latter times, we hear the strange assertion, "It costs very much to be a Catholic." The implication here is that it costs too much in dollars and cents. Yes, Catholicity is expensive, but Catholicity is eminently worth the price. However, we—Catholic teachers and others connected with our organization—could investigate with a view to further retrenchment for the general good. Probably we can get along without that five cents "per capita," which we intend to levy next week in our school. Nickels count up, especially if we have three or four children from one home. We can get along without that picture, or that clock, or that gift which we wish to purchase for someone. It is conceivable that the beneficiary would be just as happy without the gift as with it. Let us mimeograph our examinations, whether they be religious, educational, or psychological. Examinations are horribly unattractive at their very best. Let us not render them more objectionable by putting a price upon them.

I know some Catholic grade schools in which teachers accumulate nickels and dimes for incidental expenses, in a businesslike and entertaining manner. One school has a puppet show every Friday afternoon. The entrance fee is a nickel; the entertainment delightful; and the hall filled to capacity with the children, their parents, and friends. These patrons are getting something tangible for their money, and the principal of the school is able to meet necessary expenses in a really original manner. Another school has a series of small candy sales that are most successful, both financially and fraternally. Other ways and means will readily suggest themselves. Why not try them? By doing so we might obviate some objectionable commentary on the part of Catholic parents, and possibly gather into our grade schools many children who would like to be with us, and whom we would like to have—"for of such is the kingdom of heaven."

But whether we meet our incidental expenses in the usual manner, or through some original ingenious means, the one thought uppermost in the mind of every religious teacher should be to gather into our schools every child who, through baptism, is heir to a Catholic birthright.—*A Religious Teacher.*

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

Advisory Committee

- RT. REV. LAMBERT BURTON, O.S.B., St. Martin's Abbey, Lacey, Wash.
 FRANCIS M. CROWLEY, Ph.D., Dean, School of Education, Fordham University, New York, N. Y.
 BROTHER DENIS EDWARD, F.S.C., Ph.D., LL.D., President, University of Scranton, Scranton, Pa.
 WM. L. EYTINGER, M.D., LL.D., Superintendent of Schools Emeritus, New York, N. Y.
 BROTHER EUGENE, O.S.F., Litt.D., Principal, St. Francis Xavier's School, Brooklyn, N. Y.
 VERY REV. KILIAN J. HENNRICH, O.M.CAP., M.A., Director-General, Catholic Boys Brigade of U. S., New York, N. Y.
 REV. GEORGE JOHNSON, Ph.D., School of Education, Catholic University of America, Washington, D. C.
 REV. WILLIAM R. KELLY, Ph.D., Diocesan Superintendent of Schools, New York, N. Y.
 REV. FELIX M. KIRSCH, O.M.CAP., Ph.D., Litt.D., Department of Education, Catholic University of America, Washington, D. C.
 REV. RAYMOND G. KIRSCH, M.A., Principal, Toledo Central Catholic High School, Toledo, Ohio.
 REV. WILLIAM J. MCGUCKEN, S.J., Ph.D., Regent of the School of Education, St. Louis University, St. Louis, Mo.
 BROTHER EUGENE PAULIN, S.M., Ph.D., Community Inspector, Society of Mary, Kirkwood, Mo.
 REV. RICHARD J. QUINLAN, S.T.L., Diocesan Supervisor of Schools, Boston, Mass.
 REV. AUGUSTIN G. SCHMIDT, S.J., Ph.D., Professor of Education, Loyola University, Chicago, Ill.
 RT. REV. MSGR. J. M. WOLFE, S.T.D., Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa.

Either/or Philosophy: Dewey and Progressive Education

A good deal of educational discussion is reduced to the oversimple form of "either/or." Professor Dewey in *Democracy and Education* has done education excellent service in examination of many of these either/or alternatives in contemporary education. In his new book, *Experience and Education*, he does another excellent piece of analysis of the contemporary conflict between "traditional" and "progressive" education.

Professor Dewey's analysis in his first chapter—which is our only concern today—suggests at times the rather startling conclusion that the progressive educators have not always understood or intelligently interpreted Professor Dewey himself. They seemingly have fallen into the "either/or" fallacy. They have indulged themselves in "labels that express and continue schism."

The statements of the "either/or" alternatives in patterns of organization and in spirit are familiar and need not be repeated. The issue will turn upon the philosophy of experience which underlies the educational effort.

The reaction of progressive educators to their interpretation of traditional education has largely been one of rejection and negation—frequently complete and absolute. Dewey's own warning is certainly pertinent, and his chiding to those who have not always understood that pendulum may swing too far is gentle enough but effective. Says Professor Dewey:

"We might go through all the points of difference between the new and the old education and reach similar conclusions. When external control is rejected, the problem becomes that of finding the factors of control that are inherent within experience. When external authority is rejected, it does not follow that all authority should be rejected, but rather that there is need to search for a more effective source of authority. Because the older education imposed the knowledge, methods, and the rules of conduct of the mature person upon the young, it does not follow, except upon the basis of the extreme *Either/Or* philosophy, that the knowledge and skill of the mature person has no directive value for the experience of the immature. On

the contrary, basing education upon personal experience may mean more multiplied and more intimate contacts between the mature and the immature than ever existed in the traditional school, and consequently more, rather than less, guidance by others. The problem, then, is: how these contacts can be established without violating the principle of learning through personal experience. The solution of this problem requires a well-thought-out philosophy of the social factors that operate in the constitution of individual experience."

Professor Dewey makes a strong point in another place in his first chapter. It has been customary to answer the criticism of some contemporary educational practices by invoking educational principles. This has too often been considered conclusive. Of course, it is not so. But let Professor Dewey tell why:

"What is indicated in the foregoing remarks is that the general principles of the new education do not of themselves solve any of the problems of the actual or practical conduct and management of progressive schools. Rather, they set new problems which have to be worked out on the basis of a new philosophy of experience. The problems are not even recognized, to say nothing of being solved, when it is assumed that it suffices to reject the ideas and practices of the old education and then go to the opposite extreme. Yet I am sure that you will appreciate what is meant when I say that many of the newer schools tend to make little or nothing of organized subject-matter of study; to proceed as if any form of direction and guidance by adults were an invasion of individual freedom, and as if the idea that education should be concerned with the present and future meant that acquaintance with the past has little or no role to play in education. Without pressing these defects to the point of exaggeration, they at least illustrate what is meant by a theory and practice of education which proceeds negatively or by reaction against what has been current in education rather than by a positive and constructive development of purposes, methods, and subject-matter on the foundation of a theory of experience and its educational potentialities.

"It is not too much to say that an educational philosophy which professes to be based on the idea of freedom may become as dogmatic as ever was the traditional education which is reacted against. For any theory and set of practices is dogmatic which is not based upon critical examination of its own underlying principles."

Too often Catholic educators have adopted the "either/or" conception—particularly toward new contemporary educational practices. Sister Joseph Mary Raby in her doctoral dissertation at the Catholic University has given a fine analysis of the new education, avoiding the *either/or* attitude. If we would all do it on all questions, what progress in understanding would be possible?—E. A. Fitzpatrick.

Secularism in the Saddle

A vicious form of unprincipled education now being advocated by the National Education Association calls for the complete secularization of public education. The plea for this form of secularism is presented quite blatantly in the latest monograph of the Educational Policies Commission of the National Education Association. In other words, public schools are no longer to be nonsectarian in character; the instruction is to be positively secular. We know that there is no such thing as a neutral school. *When the public school loses the last vestige of an inherited moral order we may look for the installation of the high priests of secularism.* The secular school shuts off all possibility of introducing into the curriculum even the most

elementary tenets of morality; and, if complete secularization is forced through by the National Education Association, it stifles at its birth the movement for religious instruction of public-school children during and after school hours, one of the most significant and beneficial developments in the field of public education during the past generation. Complete secularization of public education would witness the inauguration of unprincipled education with a vengeance. The real reason behind this drive is not difficult to find. It is stated boldly in Chapter V of *The Structure and Administration of Education in American Democracy*, the monograph of the Educational Policies Commission of the National Education Association cited:

"The presence of these schools serving a special purpose (private schools) cannot fail to divert the interest of citizens in the maintenance of a system of public education. . . . They seek to teach some particular religious or political belief or dogma" (p. 122). — *F. M. Crowley*.

The Need for Instruction on Specific Social Questions

It is amazing to what extent well-intentioned people are enlisted as "fellow travelers" in organizations with high-sounding names that are really subversive in character. This is partly due to the fact that our discussions are largely confined to general terms or general ideas. We condemn Nazism, Fascism, Communism. We are for Democracy, for Peace, for Love, for Americanism.

If we keep the discussion in such general terms, are we told, for example, that Communism is for the underdog, it is against the exploitation of the common man, it is for justice, etc.? And so every system is to its sincere adherents.

We should send the students from the Catholic schools with definite knowledge and definite attitudes on specific propositions, such as the nature of the state, the right to private property, the co-operative relation and responsibility of capital and labor, the sanctity of individual life, the nature of individual liberty, each of the items in the Bill of Rights, the purpose of society, the practical applications of the brotherhood of man, racial prejudice, and peace and war.

It is important that the "isms" shall be analyzed in our schools' into their specific characteristics, and the essential data presented to the students as a basis for their attitudes. It is this habit of thinking specifically that will stand the individual in good stead as he meets propaganda in its many alluring and Utopian forms. It is this habit of thinking specifically that will make the individual wary as he is asked to join associations with high-sounding names.

This clarification of the ideas, shibboleths, and catch phrases of a world of propaganda, of delusive popular fronts, and of camouflaged united fronts is clearly a social duty of the Catholic school. It must be done well and, if necessary, special institutes should be held to give teachers the necessary information and an effective technique. — *E. A. Fitzpatrick*.

The Parish Social Unit

Four imaginative and competent persons should get together—a parish priest, an educator, an architect, and an engineer—to think out and plan what is the most effective form of a parish unit, which will provide the necessary religious, educational, and recreational facilities for a parish together with modest living quarters—a rectory for the priests and a convent for the Sister-teachers. The school ordi-

narily should contain a gymnasium and a playground and should be available for organization meetings, forums, dances, and (with episcopal approval) bingo parties.

We do not want to continue to build a church and a school and a rectory and a convent.

The wide-ranging social uses to which it is possible to put a modern parish unit should be a matter of definite planning in advance, and fruitful experience in one diocese, should be made available to all. Perhaps we can get the notion accepted that the parish priest will look to a properly constituted and competent Commission in the diocese or connected with the National Catholic Welfare Conference or the National Catholic Educational Association for the expert guidance that will make his parish unit best serve his community and his people. — *E. A. Fitzpatrick*.

Extraordinary Expenditures

It is good for Catholic education that most parents with children in parochial schools are decidedly poor accountants; that is, in the sense that the cumulative effect of small but constant withdrawals from the family treasury is a neglected factor in most busy households. Many such donations, direct or indirect, are justifiable and necessary, but there are many that should be frowned upon in Catholic circles. Some religious teachers display exemplary judgment in selecting wearing apparel for special occasions; others seem to be in league with local clothing establishments. Families with three or more children in attendance should be given special consideration in taxing for extraordinary expenditures, for they are generally situated lower in the economic scales and usually have the best looking or most intelligent children. Sometimes, in our efforts to promote standardization, we destroy budding initiative and train the child to look to the teacher or the school for a paternalistic type of direction which fosters incompetence and inertia. When extraordinary expenditures are required during the school year, particularly if they are seasonal in character, the pastor, teacher, or principal should review social and economic conditions in the parish and try to visualize conditions in the typical American home, determine a minimum and a maximum and submit the program to a committee of parents for criticism and approval. Fewer sermons on charity would be necessary if such a practice became widespread. — *F. M. Crowley*.

Lighting the Catholic Schoolhouse

Why, on winter evenings, are so many Catholic schools dark while the neighboring public school is lighted apparently in every room, and large numbers of people are entering and leaving?

Why? The answer probably is that we cannot afford a recreational director. But we must afford the necessary personnel if we are going, in the first place, to make the investment that has been made in the school really fruitful. But more important, it is necessary that we have this contact with the parishioners and especially with youth. This contact is maintained in this form often through the sacrifice of the pastor and his assistants. This should be encouraged in every way. And whatever money is needed to make the work of those giving their time and energy to the parish most fruitful must be provided—and it will be provided if the parish understands what it is for and that it will be wholly devoted to that purpose. — *E. A. Fitzpatrick*.

Patrick Cardinal Hayes (1867-1938)

Edward A. Fitzpatrick, Editor

THE death of Patrick Joseph Hayes, Archbishop of New York and Cardinal priest, calls forth a spontaneous expression of love and a deep sense of loss by national and local leaders of our political, social, and religious life. The flags of the city are ordered lowered by the mayor and for five days the city's loss is called to mind wherever the American flag is flying. The newspapers carry streamer headlines. The fact of death coming in his sleep, the procession of the body with its attendant guards of honor and marks of respect from Monticello, N. Y., to St. Patrick's Cathedral in the City of New York, the history of his achievements, and serial biographies running from day to day, are all external evidences of the heartfelt sorrow, profound respect, and deep interest in which Cardinal Hayes was held by the great city which he called "little old New York" and for which he often prayed. Perhaps this love and respect and interest were more deeply manifest in the endless procession in the Cathedral in which the writer joined to pay in silence tribute to a great and loved priest — a Cardinal priest — the Cardinal of Charities.

One reads with pride the comments not only of the Pope, the members of the College of Cardinals, and of the members of the American hierarchy, but of the non-Catholic leaders in every walk of American life. There is repeated over and over again the tribute to the "noble American," a "great spiritual leader," the "beloved Cardinal," a "great human soul." He is called "the first citizen," "prince of charity," the "humanitarian" — "a great man, a great prelate, a great social leader."

Archbishop Mitty adds the name of Hayes reverently to the group of great American prelates, Carroll, Gibbons, and Hughes. He adds, too, a note universally recognized: "While he did great things for God and country, he retained the human touch, and by affability, kindness, friendship, priestliness, won the hearts of millions."

The metropolitan city of the country with all its national cross currents, and with its sources of national propaganda, is a strategic place for the makers of public opinion. This is especially true of New York. And it is fortunate, indeed, that the Roman Catholic Church had as its representative, Patrick Cardinal Hayes. We cannot review Cardinal Hayes' work in detail but there are two aspects of his work that were brought out in the recent commentary on his life that should be mentioned. Cardinal Hinsley, Archbishop of Westminster in England, points out a significant service of Cardinal Hayes in keeping with his general character and his deep interest in the poor and needy. Cardinal Hinsley said:

He was vigorous but not indiscriminate in his denunciations of extreme social doctrines and of abuses of wealth or power. Injustice or oppression of any sort found in him a severe foe, and he was ever active in efforts to improve conditions of suffering and distress of the unemployed and poverty-stricken. He earned for himself the reputation of the father of the poor.

But the fundamental outlook guiding this denunciation of extreme social doctrines and exploitation of the poor was twofold, his religious and ethical views of Christianity, and his Americanism. While his life always manifested his Americanism in all its activities, it found probably its most significant expression in his address to the Texas legislature in 1931, when he said:

I am proud that I sit in the Senate of the Church as a Cardinal, a Senate of 70 members from all parts of the world, and when I sit there as a Cardinal, under my Cardinal's robes is a heart that pulsates with the highest sentiments of gratitude to the Almighty

God that I am at the same time an American citizen.

A living embodiment — an incarnation — of the principles of Catholicism and Americanism is a much-needed public example to keep before the people of the United States because we hear so often the propaganda that they are antithetical. The falsehood is most easily refuted by the embodiment of the truth in human life. Cardinal Hayes' public life was a complete refutation of the falsehood.

One cannot help but notice the rising tide of anti-Semitism in this country — and this is particularly true in New York City. Cardinal Hayes saw all human beings as members of one great family expressing the brotherhood of Man under the Fatherhood of God. His charity went out to all men. He was no believer in racialism or exaggerated nationalism. He loved all of God's creatures. He was in turn loved by all. He was opposed to anti-Semitism. He promoted co-operation among all religious groups for worthy ends. The Reverend Everett R. Clinchy, a Protestant minister, says:

Protestants and Jews as well as Catholics in the National Conference of Jews and Christians mourn the loss of Cardinal Hayes. His life achieved a new degree of justice, amity, understanding, and co-operation among Catholics, Jews, and Protestants in New York.

In the paeans of praise of his life, which included the Governor of the State of New York, the mayor of New York City, cabinet officers, and clergymen of all denominations, two statements by Jewish Rabbis express succinctly the public opinion of Cardinal Hayes. Rabbi Israel Goldstein said:

The quality of sweet reasonableness and tender compassion which Cardinal Hayes personified made him a transcendent personality.

Rabbi Isidore Frank puts it thus:

A gentle soul, great priest, servant of God, lover of humanity and noble American.

May the spirit of Cardinal Hayes save New York from the divisive and disintegrating effects of racial prejudice, and allay its rising tides — and promote co-operation among all God's human creatures.

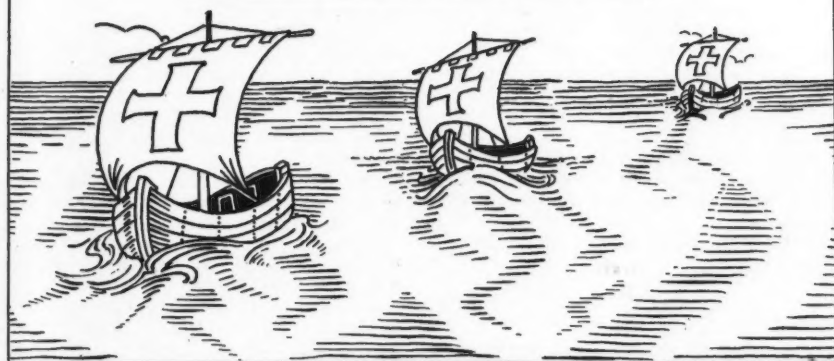
There are two special fields in which we may look for the practical achievements of a member of the hierarchy. These are in the field of social work and in education. In both of these fields Cardinal Hayes was particularly happy in his selection of his principal assistants, Msgr. Robert H. Keegen as the Secretary for Charities, and Father William R. Kelly as Diocesan Superintendent of Schools. The work in charities has been truly extraordinary and widely heralded. Whether we consider the number of people affected, the number of agencies co-ordinated, the millions of dollars collected, the charitable work of the diocese has been recognized generally not only in this country but also abroad. The work in education from the founding of Cathedral College to the newest course of study has been progressively expanding in range and quality, and has been increasingly recognized for the high quality — often the highest — in its professional achievement. The scope and quality of this achievement in both fields makes Cardinal Hayes' administration of the New York diocese clearly outstanding.

The judgment of Cardinal Hayes' life can be put most simply perhaps in the words of Bishop James E. Kearney of Rochester, at the Children's Mass for the dead Cardinal: "He was a great leader, he was a great American and — God rest his soul — he was a great priest."

Practical Aids for the Practical Teacher

OCTOBER

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					



— Designed by Sister M. Rita, O.S.B.

The Discovery of America

Sister M. Chrysostom, O.S.F.

SCENE I

[A group of merchants of Genoa and Venice discussing ways and means for the safety of their caravans.]

1ST MERCHANT: It was an unhappy day for us in the year 1453 that the Turks captured Constantinople. It has been a great blow to our commerce. Venice is no longer, "The Queen City of the Adriatic."

2ND MERCHANT: They have cut off our trade routes and they will cut off our heads also. Their slogan is "Death to the Christians!" It is the "Cross versus the Crescent."

3RD MERCHANT: How shall we obtain the rich silks, valuable spices, dyes, glassware, and perfumes from the Orient?

4TH MERCHANT: A courier is approaching. He rides in haste: I wonder what news he brings! [Enter Courier.]

COURIER: Citizens of Venice and Genoa, have you heard the great news?

MERCHANT: What news? Tell us!

COURIER: The year 1487 will long be remembered in history. Bartholemew Diaz has sailed far south along the coast of Africa. He has rounded the extreme southern point and called it, "The Cape of Storms."

MERCHANT: Good news at last! After seventy years of patient search.

MERCHANT: We need hope to cheer us in our search for a new route to India and the distant East.

MERCHANT: I see another messenger approaching. [Enter Messenger.]

MESSANGER: A gentleman wishes to speak to the Merchants of Venice and Genoa. [Enter Columbus.]

MERCHANT: What is your name? And what is the nature of your business with us?

COLUMBUS: Merchants of Venice and Genoa, my name is Christopher Columbus. I am a mariner. I have heard that you are in-

terested in finding a new route to India and Cathay. I have a practical plan. I will sail West and reach the East. My brother and I have sailed south along the coast of Africa many times. I have sailed north as far as Iceland.

MERCHANT: Why didn't you keep on sailing until you reached somewhere?

COLUMBUS: My ships were not seaworthy enough to undertake a long voyage.

MERCHANT: Are you not afraid to sail far out of sight of the mainland where you will encounter dreadful storms and waves as high as mountains?

COLUMBUS: Not in the least afraid.

MERCHANT: Have we not been taught that the earth is flat and that it rests on the back of a great turtle? You will sail right over the edge of the earth.

COLUMBUS: Gentlemen, will you help me fit out an expedition? I will prove that I am right. The earth is a sphere.

MERCHANT: Pay no heed to this dreamer.

COLUMBUS: I will never give up hope. I shall journey to Portugal and to Spain to seek aid. Adieu, Gentlemen.

SCENE II

[Columbus and his son Diego at the convent of La Rabida.]

DIEGO: Father, what is that long low building over there?

COLUMBUS: My son, that is the convent of La Rabida.

DIEGO: Oh, father! Do not pass by; please knock at the convent gate and ask for a drink of water.

COLUMBUS: My child, for your sake I'll ask. I cannot see you suffer. [Knocks at gate of guest house.]

FATHER PEREZ [opens door]: What do you wish my good man, come in and rest. [Aside] This thoughtful looking man is no common beggar.

COLUMBUS: We are very grateful for your kind welcome, Father. My name is Christopher Columbus and this is my son Diego.

FATHER PEREZ: Where is your destination, my son?

COLUMBUS: Reverend Father, I am going to France since I cannot obtain aid from Spain.

FATHER PEREZ: What is the nature of your request?

COLUMBUS: Reverend Father, I am a mariner. Here are my maps and charts. For many years I have tried to prove that the earth is a sphere, and that by sailing West I can reach the East. I sought an audience with the King of Spain. It was denied me.

FATHER PEREZ: They are reasonable ideas. I will befriend you.

COLUMBUS: Praise God from whom all blessings flow.

SCENE III

Columbus at the Court of Salamanca

[Tableau: King and Queen (Dona Beatrix, the Marchioness of Maya, and Dona Felipa, Ladies-in-waiting to Queen, Father Perez, Columbus, two friends of Father Perez—Count Louis de Stangel and Gonzales de Mendoza.)]

FATHER PEREZ [addressing King and Queen]: Your Majesties, I believe that this man is right. His plan is worth trying. I believe he will find riches and lands for Spain far across the Western Sea.

KING FERDINAND: We shall consult our council of learned men. Summon the Council. [*Enter Council of learned doctors and lawyers.*]

QUEEN: Tell us your plans Don Christopher.

COLUMBUS: I am convinced, Your Majesties, that it is possible to sail West and reach India. I can prove that the earth is a sphere for by sailing West I'll reach the East. I ask your aid and patronage. It is the goal of my life to make a pathway across the Western ocean, to sail "beyond the sunset."

FERNANDO DE TALavera: We are more interested in driving the Moors out of Spain than in listening to the idle dreams of this unknown mariner. It is more important to keep the Moors in Africa than to make visionary ocean voyages.

JAMES OF MALLORCA: Have we not been taught that the Mediterranean Sea is the "center of the earth?" That the earth is flat.

COLUMBUS: The earth is a sphere and not a flat sphere.

DUKE OF MEDINA: How can you prove that the earth is round?

COLUMBUS: During an eclipse, the earth casts a circular shadow. When a ship sails out of port the masts disappear from sight last; if the earth were flat all parts of the ship would disappear at the same time.

COUNT BOBADILLA: If the earth is round your ships would sail down hill. How would you be able to sail uphill on your return voyage?

DIEGO DE DEZA: There is a fiery zone you must pass through where the air is filled with flames.

COUNT OF VILLA REAL: Would you dare to sail westward across this uncharted "Sea of Darkness?"

COLUMBUS: Bartholemew Diaz encountered no fierce sea monsters, nor fiery zone. He sailed up the hill again and reached home safely.

COUNT PEDRO ESCOBEDO: Do you think that we are standing on the top of a globe and that on the opposite side of the earth there are people with their feet up and their heads hanging down?

COUNT DE PEDRODE: And do you imagine that on the opposite side of the earth, the snow, rain, and hail falls up?

ORTIZ DE COZADILLA: What about the trees? Do they grow with their roots up and their branches hanging down? It is all a delightful vision. You might as well expect to find land in the sky as across that waste of waters. Your plans are ridiculous.

CONZALES DE MENDOZA [*a friend of Columbus*]: Your Majesties, did not Seneca say that there would come a time when the sea would disclose "New Worlds"? I regard this western voyage as a splendid idea.

FRA LAS CASAS: We read in the Bible story of "Joseph and his Brothers," that they saw some Ismaelites on their way, coming from Galaad with their camels carrying spices and balm and myrrh to Egypt.

COUNT LOUIS SANTANGEL [*friend of Columbus*]: Gracious Queen, have not our zealous missionaries of the thirteenth century visited the far East? St. Louis, King of France, sent William Rubruck, on a mission to the Mongol Emperor of China. Ptolemy, the Roman geographer, taught that the earth is a sphere.

COLUMBUS: Your Majesties, what if wise men as far back as Ptolemy judged that the earth, like an orange, was round? None of them ever said, "Come along, follow me, sail to the West and the East will be found."

QUEEN ISABELLA: The enterprise is mine! Don Christopher Columbus, you shall be armed with my authority and patronage. I will pledge my jewels to defray the expenses of this voyage.

LOUIS DE SANTANGEL: It will not be necessary, gracious Queen, to pledge your jewels. The coffers of Arragon will furnish the money.

QUEEN: What are your terms Don Christopher Columbus?

COLUMBUS: Your Majesties, I would claim one tenth of all the wealth also the office of governor and I ask for the title of Admiral of Castile.

ANTONIO DE MARCHENA: Admiral of Castile! Admiral of Mosquito Land!

QUEEN ISABELLA: Don Christopher Columbus, we agree to all your terms. We shall furnish ships, sailors, and money for your voyage.

GARCIA FERNANDEZ, M.D. [*to Columbus*]: I will accompany you on this voyage. Perhaps you or your men may need the services of a physician.

COLUMBUS: I am grateful to you for this offer of help.

SCENE IV

The Voyage

1ST SAILOR: It was a sad hour for us when we left our home and country with this mad sailor.

COLUMBUS [*enters*]: Why do you cry like children? Why are you fearful? Be brave! Courage!

2ND SAILOR: Brave Admiral, think you

that these constant west winds will change their direction, and waft us back again to our homeland?

COLUMBUS: On our return voyage we shall steer our course northward and then you shall see that the winds will blow in an opposite direction.

SAILOR: Let us break the rudder of the ship. Then we'll have to return to Spain.

SAILOR: What say you comrades, if we push Columbus overboard? Let him fall into the sea. We can say that he tumbled off the Santa Maria, while gazing at the stars.

SAILOR: But who could guide the ships across these wild waters? We need his help on the return voyage.

SAILOR: Did you notice how strangely the compass behaved? It did not point to the North Star. Was that not a bad omen?

SAILOR: Look! Oh, look! at that fiery ball blazing across the heavens. See! it falls into the water near our sister ship, the *Nina*. It is sent to destroy us!

COLUMBUS: It is a meteor. Be brave, my men. It is not a bad omen. Let us chant the "Salve Regina." [*Sing one stanza, Hail Queen of Heaven, the Ocean Star or any appropriate hymn tune.*]

SAILOR: This is the tenth long week of weary watching day and night. And what have we seen? Nothing but sky and water.

[*Enter Capt. Martin Pinzon.*]

CAPT. PINZON: What shall I say, brave Admiral, say if we sight naught but seas at dawn?

COLUMBUS: Why you shall say at break of day, Sail on! Sail on! and on!

CAPT. PINZON: Brave Admiral, see that multitude of birds flying southwest? I beseech you let us change our course and follow them. They must be flying landward.

COLUMBUS: It is well, you may signal the other ships to change their course to the southwest.

2ND SAILOR: Methinks I see land yonder near the horizon. Alas! It is only banks of white clouds. It is a mirage.

CAPT. PINZON: Brave Admiral, the Look-out called midnight and also one o'clock. It is now nearly two o'clock.

COLUMBUS: Is that a moving light I see in the distance? A Light! A Light! I see a moving light — Land! Land!

ALL: Land! Land!

COLUMBUS: Behold the golden Indies. We have reached the land of our hopes, the East Indies. The land of all our dreams! We shall call this place San Salvador. It is somewhere off the coast of Asia.



Blackboard Border Design

—Designed by Sister M. Rita, O.S.B.

CAPT. PINZON: Perhaps this is St. Brendon's Isle or the lost Antilla. Did not Toscanelli, the celebrated geographer of Florence, show them on his maps?

COLUMBUS: Let us prepare to land. Lower the boats. We shall take possession of and claim the country in the name of the King and Queen of Spain.

SCENE V

Landing of Columbus

[Tableau: Columbus in center holding flag of Spain. Capt. Martin Pinzon on right. Capt. Vincent Pinzon on left. Sailors grouped around. Indians on shore.]

COLUMBUS: We will remain here and occupy this sunny land for Spain. These copper-colored natives are a different race of men. We shall call them Indians.

CAPT. VINCENT PINZON: Look at that Indian over there. He has a long tube lighted at one end. Smoke is issuing from it.

CAPT. MARTIN PINZON: The Indians wish to trade with us! They are bringing gifts of strange roots to our Admiral. These roots they call "Yams" and that yellow leaf they smoke is tobacco.

CAPT. VINCENT PINZON: But where are the silks, spices, and rich jewels? Where are the highly prized pepper, cloves, and cinnamon? We have met no Eastern King. We have found no gold.

SAILOR: The Indians are talking about us. They are wondering at our appearance. They are no longer afraid of us.

1ST INDIAN: These pale-faced men are visitors from the sky. They are the children of the sun god. Their canoes have eyes of lightning. [Indians approach nearer to the sailors.]

2ND INDIAN: Look at the beards on these strangers. Let us go nearer to them. See their white hands and faces.

3RD INDIAN: These strangers from the sky have skin of iron.

INDIAN: They can shoot thunder out of iron tubes.

INDIAN: These wonderful beings who seem to have sprung from the sea are more than common men like ourselves. They are gods.

COLUMBUS: Antonio, you shall be the bearer of this letter from the sovereigns of Spain bringing messages of good will to the great Khan. Missionaries of Civilization will go forth bringing blessings to the heathens. We will visit the seven rich cities of the Orient.

CAPT. PINZON: Columbus has lit the torch of civilization and passed it on to the nations.

Europe will now become a center of great activity. "His achievement is more Divine than human."

[Tableau: Columbus stands in center.

Capt. Martin Pinzon and Capt. Vincent Pinzon one at each side. Any appropriate tune or the "Te Deum" played softly or sung — very effective if sung Gregorian Chant.]



The Seven Gifts of the Holy Ghost Symbolized by Burning Lamps — Carl Van Treeck.

The Number "Seven" in Religion

A Sister of St. Benedict

1. Seven sacraments.
2. Seven capital sins.
3. Seven gifts of the Holy Ghost.
4. Seven corporal works of mercy.
5. Seven spiritual works of mercy.
6. Seven petitions of the Our Father.
7. Seven words on the cross.
8. Seven sorrows of Mary.
9. Seven joys of St. Joseph.
10. Seven sons of the Machabees.
11. Seven Penitential psalms.
12. Seven canonical hours.
13. Seven sons of Job.
14. Seven locks of Samson.
15. Seven noblemen founded the Servite Order.
16. Seven years Jacob served for Rachel.
17. Seven weeks the feast of Pentecost was kept in remembrance of the Law given on Mount Sinai.
18. Seven years Solomon built at the temple.
19. Seven days the Israelites ate unleavened bread during the Pasch.
20. Seven years and seven quarantines indulgence.
21. Seven times Jacob bowed before his brother Esau.
22. Seven days Laban pursued Jacob.
23. Seven of the Commandments refer to our neighbor.
24. "Seven times a day the just man falleth," says Holy Scripture.
25. Seven baskets of fragments were gathered at the Multiplication of Loaves.
26. Pharaoh dreamed about seven fat and lean kine.
27. There were seven years of plenty and of famine in Egypt.
28. Josue ordered his men to march around Jericho seven times on the seventh day.
29. A seven-branched candlestick was kept burning in the sanctuary of the Old Law.
30. God commanded Noe to take seven male and female of all clean beasts and fowls into the ark.
31. After seven days it began to rain.
32. The seventh day Noe sent a dove from the ark.
33. The seventh month Noe's ark rested in Armenia, on Mt. Ararat.
34. The law of abstinence binds all Catholics who have completed their seventh year.
35. The Lord commanded Moses that "Every seventh year shall be a Sabbath to the land. Thou shalt not sow the field."
36. Josue conquered the promised land in seven years.
37. On the Mount God called Moses out of the midst of the cloud on the seventh day.
38. Egypt mourned Jacob ten times seven days.
39. Eliseus commanded Naaman to bathe seven times in the Jordan.
40. "The seventh day shall be holy," God commanded Moses.
41. The seven daughters of Jethro were defended by Moses.
42. There were seven lions in Daniel's den.
43. After seven days Sara joined Tobias.
44. Our Lord exhorted Peter to forgive his fellow men seven times seventy times.
45. God rested from His work on the seventh day.
46. In the Old Law a leper was isolated seven days before the priest declared him clean.
47. The leper and his home were sprinkled seven times with the blood of a sparrow.
48. Balaam erected seven altars for the sacrifice.
49. In the Apocalypse St. John beholds a red dragon having seven heads with seven diadems.
50. St. John also saw seven angels with seven trumpets.



The Seven Sacraments Symbolized in the Seven Colors of the Rainbow — Carl Van Treeck.

(Drawings reproduced from *Symbols in the Church*, by Van Treeck and Croft)

Lessons in Creative Art, II

Figure Drawing, Animal Drawing, Object Drawing

Sister Margaret Angela, S.H.N.

Figure drawing constitutes one of the most delightful subjects for an art lesson, which boys and girls of every grade truly enjoy. There is so much that is playful, amusing, and intensely fascinating in drawing something which seems to move, and breathe, and creates activity on the flat surface of the paper. At the same time, there are definite aims and reasons known to the instructor underlying the utility of figure drawing. It develops observation, regarding the costumes of the different peoples, dresses, trimmings. Design is brought into play which opens an avenue for individual touches, particularly in the lower grades, where the general application of the lesson is uniform. Grouping and arrangement

of figures develops the sense, or feeling for proportion, balance. Figure drawing enters into poster work, pictorial composition, illustration. Activity is characteristic of children. They work for it in their pictures, and there is no better way to express it than through the medium of figure drawing.

Let us first become familiar with the different foundations from which may be developed fascinating figures. There are four structural forms which are useful, as well as successful in all grades.

I. The stick figure, with which we are familiar and which is excellent for action foundation in the upper grades, and for simplicity in the drawing in the lower grades.

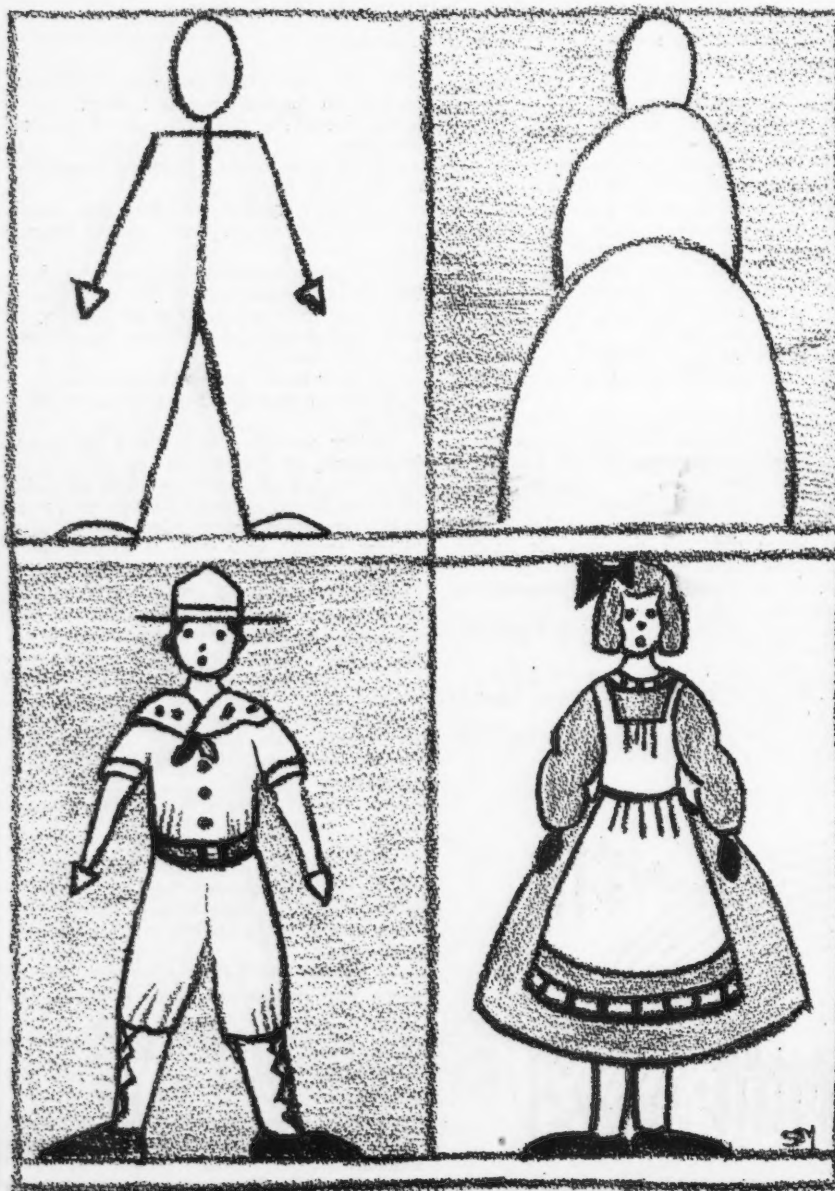


Plate II.

Sister Margaret Angela, S.H.N.

The measurements work out well in the first four grades, by using the crayon box as a guide. This means, of course, the uniform eight-color box. The teacher should insist upon this regulation, as tragedy generally stalks about with the use of cheap wax crayons of sixteen colors. Simplify the materials used, but have them good in quality.

Presentation

In presenting the work to a first grade fold lower edge of 6 by 9 in. paper up about an inch and crease (the paper is used vertically). This creased line is for the figure to stand on.

Draw the head (use chalk), size of thumb and forefinger just touching, forming oval. The top of head must touch top of paper. From chin part of head, is a straight line, length of crayon box, to the division for the legs. Legs are the length of crayon box; shoulder line extending out a little from either side of head; arms out from body, extending a little below division of legs. Hands in the form of a triangle, feet, the length of the head, from top of head to the chin. Over the straight line of the foot, draw a loop, to complete the form.

These measurements are uniform for all grades, even though used on a larger scale. Insist, in the lower grades, on definite spacing for figure to fill. Success will come only with repeated lessons, repeated explanations. Gradually as the size of the figure is understood, the form may be blocked in, and filled in with an up-and-down stroke. Board chalk is excellent for trial lines, through the fifth grade. No faces are to be drawn or, if put in, circles may be used for the eyes, nose, and mouth. In this way, preventive measures will be taken to insure against any crude attempts at realistic faces.

In the upper grades the pupils will understand, if a clear and simple explanation is given, that faces, to be drawn well, require long hours of study, but for our playful figures, circles are more enjoyable, and more expressive.

The Loop Figure

I have found that the most successful drawings, unique in originality, charming in effects, and delightful in arrangement, have been worked out on the loop basis, using three sizes. The children are universally alive to the possibilities they see in creating these living characters, playfully quaint, vibrant in color, and humorously fascinating.

In the lower grades, this plan is very much more attractive to the average child than the stick figure. Old ladies, in their quaint shawls, aprons, and market baskets, are simple and effective. Little people of many lands, in their characteristic costumes work out splendidly in strong definite lines, with opportunity for the exercise of creative ability in the designs and the colors applied.

Circle Figures

The figure built on three sizes of circles, caricatures, it is true, but entertaining, holds a vast field for individual development in design and originality. These figures are generally cut-out circles, pasted onto a background, and then designed.

Square Figures

The figure built on squares is similar to the figure built on the circle. These odd little characters are interesting to work out, to use for repeat units in an all-over pattern or border design. They also add a playful touch to a composition of toys. How children love to create these strange but fascinating little play people.

Designed Animals

Naturalistic drawings of animals, birds, fish, do not enter into the field of creative art, for the elementary grades. Animals in the decorative abstract form may be developed using circles for their foundation, from first grade through eighth grade. Teddy bears, dogs, cats, elephants, rabbits, birds, fish, are some of the subjects that may be used with profit.

Free-hand circles, drawn first with chalk, may be used in all classes. Our aim should not be for a perfectly drawn mechanical circle, but to bring out the children's ideas, guided and supported in the right direction. The first and second grades may trace around circles cut from tag board (milk tops are good for the small circle. A circle with a diameter three inches, for the second size circle. A set of each should be available for these grades).

Mechanical aids, rulers, compasses, are not necessary in any grade, for the art period, with an exception, when the ruler is needed for lettering in the two upper grades. Under no consideration should rulers be tolerated for drawing the border line, nor for any free-hand drawing. Accuracy in ruler lines is not a requirement of creative art, but accuracy in following the instructor's stipulations made at the beginning of a lesson, should be expected from each pupil with great exactitude.

Plan Your Work

Four types of figure work have been given, so that the teacher may have at her disposal, an assortment of ways, in which to present a succession of lessons, on the same topic.

As teachers, we are inclined to fall into a routine of ways, which is fatal to enthusiasm, buoyant interest, and that renewed fire of zeal, igniting all the class with eagerness and joy. We have taught the same lesson a hundred times; no need to prepare it; the old principles are there; the same ideas, the same manner of presentation, and we enter into the lesson, alas! as dry, as uninteresting, and uninterested, as a parched and shriveled plant. The children are stupid, unresponsive, drab, and dull. A great sigh of relief blends in unison with the dismissal bell, from teacher and pupils alike. What a blessed moment when the last vestige of gingham, braids, and books bounds over the threshold of the classroom, and the ghost of the wearisome lesson, departs too, after all breathes order once more.

There is an experimental joy, that accompanies a new manner of presentation, and it is that attitude we must seek untiringly, in our preparation for each lesson. Otherwise we shall comfortably settle back into the way of least resistance, and our class will comfortably settle back to. No teaching is easy but the toilsome, sacrificing side, is totally immersed in the joyfulness of giving to the full plenitude of our strength, which draws down upon us the continual benediction of the Master of the Vineyard, who repeatedly whispers in our hearts, "As you do it unto the least of these My little ones, you do it unto Me."

Object Drawing

Cutting objects on the fold, freehand, is a splendid way to introduce still life into the graphic vocabulary of children, and to continue it for arrangement in composition, in poster work, as the grades advance. The ellipse is not to be considered, as the forms are designed and not naturalistic.

Objects, with both sides, are less complicated for the lower grades, such as sugar bowls, baskets, vases. Designed borders may be worked out as a decoration, on the cutout

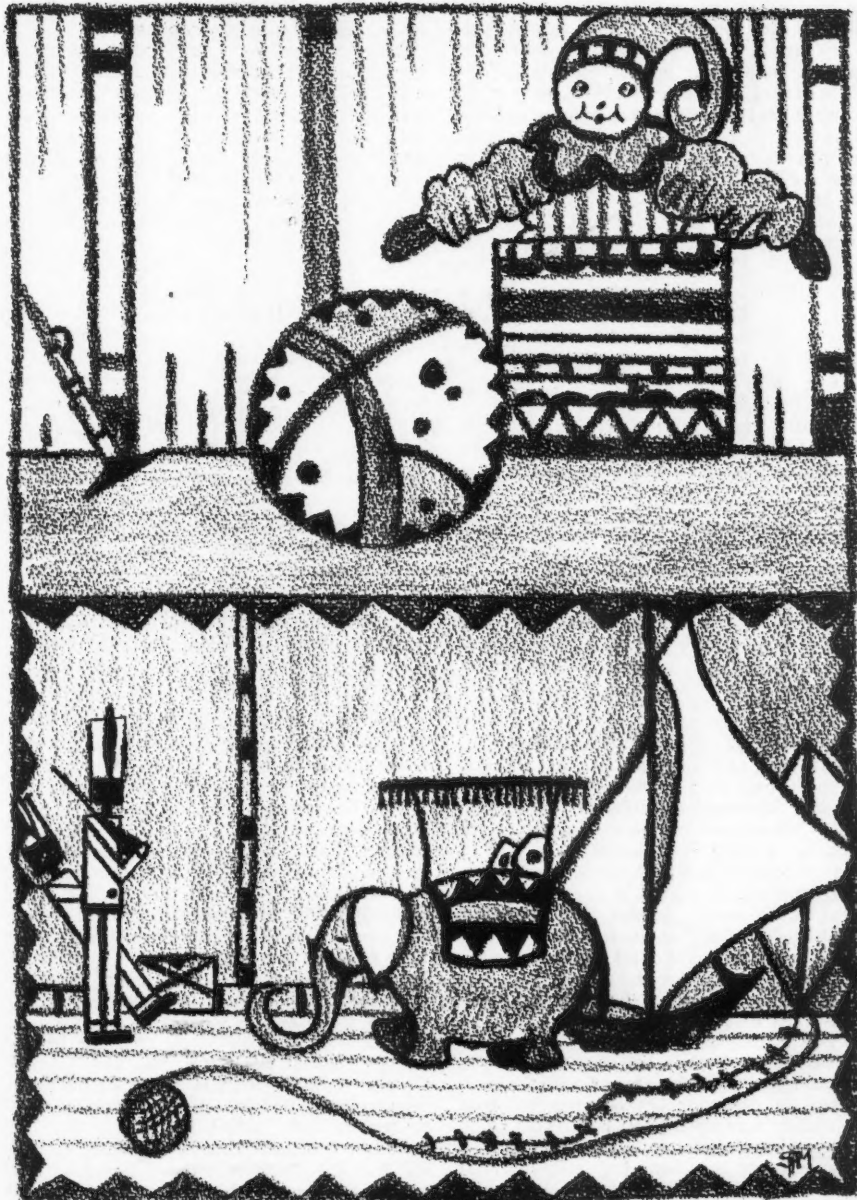


Plate I.

Sister Margaret Angela, S.H.N.

forms, before pasting onto a colored background.

To draw still life, freehand, is a very unsatisfactory lesson for the elementary grades. The objects are difficult to draw with both sides even and symmetrical.

We must be alert, alive to supplement one process in art with another, when we find that the use of a certain technique in one type of lesson proves to be a failure in the results produced. Paper cutting may be better in one case than crayons, or water colors may be better in another case than paper cutting. Experience will have to be our guide in some circumstances.

The drawing of toys is an enjoyable lesson in objects. A single toy is sufficient material for the lower grades, then increase in uneven group of three and five, for composition work, in the upper grades.

There are many simple but charming toys to draw as: jack in the box, tin soldiers, toy

animals, clowns, balls, balloons, rag dolls, and the mechanical toys. Oh, there are ever so many other unique and amusing playthings, which children know far better than their teachers. To avoid fussy, small, impossible toys selected to draw, it is well, at the beginning of the lesson (from fourth grade through eighth grade) to have the boys and girls, in the class, suggest seven or eight toys which are feasible to draw. List the names of the toys on the board. Then allow the individual children to select their own group to draw, limiting the number to either three or five.

Within the border line, it is advisable to have the children draw a light pencil line, about two inches up from lower border line, which will serve to keep objects a little distance from the picture frame, as it is not correct form to have objects falling through frame, nor resting directly on the frame line.

Here again insist on large forms to fill the spacing, with the regulations, that two toys

be grouped on one side of the center of the picture, and one toy balancing on the other side (that is, if three objects are used). The toy, on either side, nearest the border line, should touch said line; otherwise, they might be placed in rambling positions, in every direction. Some pupils have no feeling, whatsoever, for placement, while others, feel and understand with no need for instruction; these have the true gift of art.

Outline all toys, border line, designs, in black crayon. Then color in brilliant, strong

color. The designs on the toys add charm and quaintness to the entire composition.

These suggestions, I trust, will lighten the burden of the art period for the class teacher, and bring, above all else, a renewed interest, an inspired delight to carry on, knowing that there are others laboring with her in spirit, if impossible to be an actual collaborator in the same school or district. We have a universal bond, above all others, our Faith, and with it, our vocation, the teaching of Christ's little ones. Let us go forward!

Motivating Classes in Religion

Sister M. Petrona, A.P.P.S.

Drill, drill, drill! Psychologists stress the necessity of constant, patient drill in the intermediate grades since this is the "skill-and habit-forming stage" of the child. Fortunately, repetition of familiar movements or of familiar ideas has a fascination for most children. As the consciousness of skill in the activity itself develops there is an accompanying feeling of pleasure, satisfaction, and pride which will motivate the repetition.

Nevertheless, the experienced teacher knows the drudgery involved in drill work. The greater part of the day must be spent in just such work, and there is monotonous routine for teachers and pupils in the learning of the fundamentals. If it is possible to impress upon a pupil the natural value or advantage or his need of the skill, this motivation must not be neglected. If, however, such intrinsic interests do not appeal as a motivation for practice and drill then motivate drills by extrinsic interest. Appeals will be made to a number of instincts by the skillful teacher.

Many games, devices, and projects have been suggested as an aid in motivating drill work in the secular studies; but little has been done in this line to motivate drill in Christian doctrine. The same teacher who has just played a clever language game to drill the verb demons will be heard in her catechism class to use such expressions as "You had better study your catechism, Father — is coming in tomorrow and if you miss you will have to write the answer five times at recess." In preparing her confirmation class the teacher may say: "You had better study this question the Bishop might ask you."

An example of how the religion class might be made thrilling was demonstrated successfully in teaching the Crusades to grades 4, 5, and 6 of the Training School, Sisters College, Wichita, Kansas. The teacher may prepare the class by telling in an interesting way about the Crusades, especially stressing the part played in them by children. Show a picture of the army of the children crusaders in *The Old World and American History* by Furlong. Point out the pity of having the heathens, rather than the Christians, possess the Holy Land. Remind them that it is a greater pity to have Catholic children and even grown people ignorant of their religion because of the failure to study Christian doctrine. Ask how many children would like to have been in the children's army of Crusaders; how many would like to go on a crusade, and thus do something great for God, and every hand will be raised if the preliminary explanation has been done skillfully. Tell them the class will go on a real crusade, not an imaginary play crusade, by studying the religion lesson and thus capturing "God's Country" — "Knowledge of Religion" from "Ignorance" as the Crusaders

NOTE: "Motivating Classes in Religion" is a description of a Catechism drill game based on the Crusades, in which the class is the army of Crusaders going into battle, by studying the religious lesson, and thus capturing "God's Country," knowledge of Religion, from "Ignorance." If the Crusaders win, a cross is raised on the chart which has been divided into countries according to the main topics of the Catechism text.

captured the Holy Land from the Turks. The children's imagination will be at its zenith and their interest will be intense. This is the opportune moment to organize the army. The armies may be named: "Ignorance" and the "Children's Crusade." Appoint captains, generals, and a commander-in-chief. In one army, a class of 33, eight captains, four generals, and a commander-in-chief were appointed. The captains with two of those five men formed a division — eight divisions. The general, two captains, and five men formed the regiment — four regiments; the four regiments and the commander-in-chief formed the army of Crusaders.

Officers must "drill" their men for battle and do hospital work, if nurses and doctors are not available. A nurse and a doctor may be appointed to give their service on the battlefield.

One or two lessons may be devoted to the study of the Crusades and one lesson to the organization and explaining of the duties of the officers. On the third or the fourth day, place a chart previously prepared, in a conspicuous place in the classroom. The lesson on this day should be an explanation of the chart. For the chart, obtain a sheet of two-ply white paper 23 by 29 inches, from your printer. On this sheet sketch "God's Land" somewhat like the bird's-eye view of the Holy Land. Divide "God's Land" into countries according to the main topics of the Catechism. The number of cities in each country depends upon the number of questions under the main topic and the number of buildings in the city corresponds to the number of parts to the answer. If there should be subtopics, divide the country into provinces or states. Make the drill outline, then proceed to make the chart. In this particular instance the *Hansen Drill Book* was used. The chart was divided into twelve countries. The "Mountain of Commandments" and the "Desert of Sin" were also included. The country "Sacraments" had eight subtopics, therefore needed to be divided into eight provinces, "General" and the

remaining seven each bearing the names of the sacraments. The chart may be drawn in pencil shading, dividing the countries with India ink. Valleys and lakes added to the attraction and served as a means of travel to the Crusaders. The drawings also give a beautiful effect made in colors.

A daily report may be kept by ruling a typewriting sheet, or the record may be drawn on the blackboard. For your convenience here is a sample of possibilities:

Daily Report

Children's Crusade — Intermediate

Catechism Class
Date, Place, Battle, Time, Won, Lost,
Wounded, Dead, Missing, Remarks.

Key to Chart:

Date, time of battle; place, country; battle, city; time, how many minutes of actual fighting (answering questions); wounded, those who did not recite fluently and needed prompting; dead, those not being able to answer correctly after the third trial; missing, those who were absent from class; remarks, anything of interest, such as the regiment which displayed the most bravery, or the soldier winning special mark or rank. Perhaps the army retreated by not knowing the lesson as thoroughly as it should be known. Place an "x" in the "won" column if the class succeeded, allowing three out of the thirty-three, to miss. Mark an "x" in the "lost" column for failures.

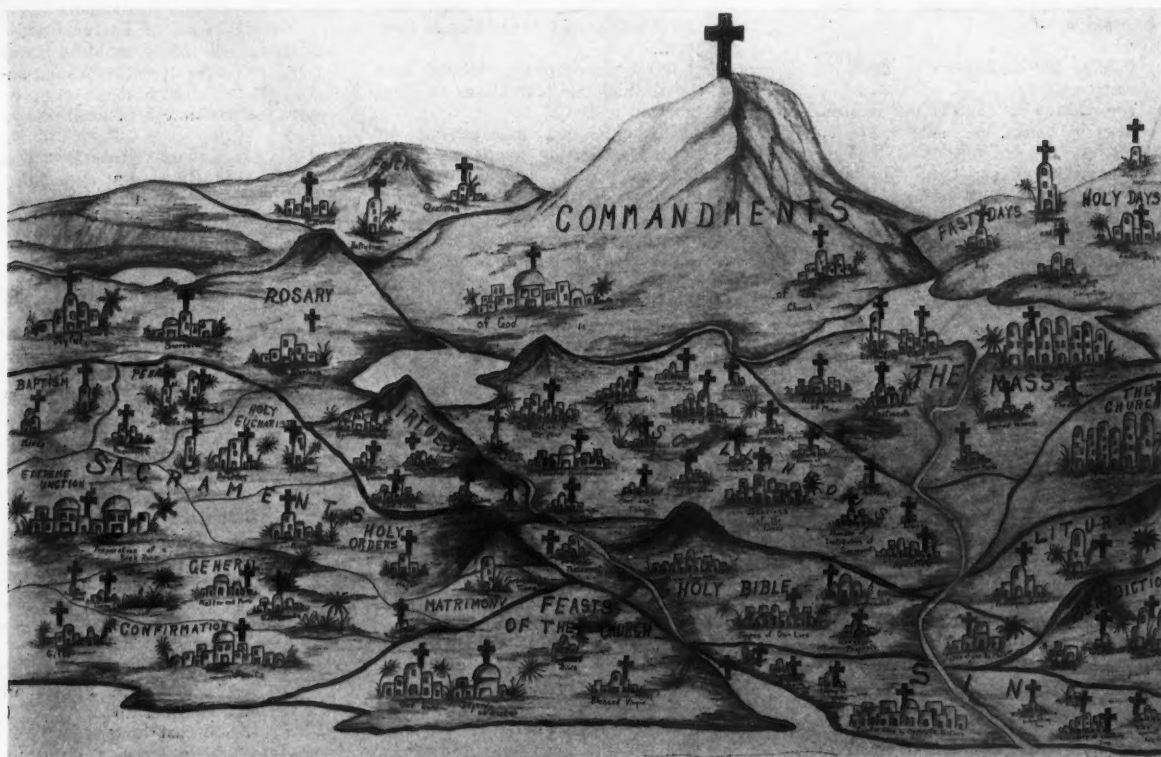
On the fifth day, have the children make their armor in the art class. The armor might be elaborate, consisting of helmet, breastplate, sword, and so on, or it might be simple. It is inadvisable to carry out the realistic in these grades. The child loves to play on his imagination. The helmet is a band of white paper with a red Crusader's cross in front.

The Procedure

1. Signal: All scamper to places; file in aisle, each regiment in its respective aisle (I suggest there be as many in a regiment as there are desks in that line keeping the number in each regiment the same. When all are in line in front position have them step, four to eight steps back counting 1, 2, 3, 4. This will keep them in the places but the lineup will be to the back of the room. This is the position for the "skirmish."

2. Skirmish: This is the immediate preparation for the battle. Here the generals and captains busy themselves asking questions for the day. The teacher might ask questions calling on a pupil at random to give the whole or parts of the answer. This should be done in rapid-fire method not waiting to call names, just pointing out the child. Continue the skirmish for 5 or 10 minutes. Then the teacher might ask whether the pupils are ready for the fray. The child who is not, will certainly let you know. Perhaps you might wait a minute for that pupil, but do not delay too long.

3. The Battle: Teacher: "Forward! March! 1, 2, 3, 4!" This brings the pupils back to front position. Teacher: "Halt!" Class halts, makes the Sign of the Cross, saying in concert, aloud the words and also, "God Wills It," the cry of the Crusaders. The teacher gives the question then says "Fire!" Immediately each general, but in concert, recites the answer to the teacher who stands directly in front of the class. When the individual is finished he turns and hears the captain who then turns and hears the next pupil. When he has finished he turns and hears the next and so on down the line until the last one



God's Country, Knowledge of Religion, to be Captured from Ignorance.

—Sister M. Petrona, A.P.P.S.

has recited. During the time the regiment recites the general faces his soldiers. After the last man has recited he turns to the teacher who marks "x" under the regiment number previously written on the blackboard. When all have answered, the general in turn reports to the teacher the record of his regiment: perfect, missing, wounded, and dead. If a pupil does not answer fluently, or answers only in part, he is said to be wounded and the captain, or nurse, immediately orders him out of rank to the hospital (desk in a corner of the room) where he receives "medical aid." As soon as he knows the answer he takes his place in rank. If he cannot learn the answer before the battle is over and cannot recite before the close of the session for the day, he is considered "dead" and cannot take further part in the Crusade. He will be expected to recite at some time other than this period. After the reports of the generals the teacher may ask questions at random if she wishes. Then if they have won, the cross is raised and the army goes into camp. If they have lost, the cross is not raised but the regiment retreats into camp. If the lesson is quite difficult the teacher may feel justified in retreating for the day. This gives the pupils courage for the following day. Do not make retreating a practice.

4. Camp. The Assignment: The pupils are seated at the desks. Discussion may include which city is to be captured; how many they believe they can capture! studying of the enemy's fortifications and details of the question. The teacher here studies the question with pupils, story dramatizing, showing pictures or anyway appealing to the child. Never say! "For tomorrow take the next three questions" and dismiss the class.

A soldier may work himself up to the

rank of captain or general by answering more fluently than the one ahead thus passing to front.

This method of Catechism drill will not

call for a period longer than 18 to 30 minutes. The skirmish, 3 to 5 minutes; battle, 3 to 10; and camp drill 10 to 15 minutes; total 18 to 30 minutes.

The Co-operative Movement: A Study Outline

Sister M. Aline, O.P.

Introduction

In the social-studies course in grades eleven and twelve, it may happen that a teacher omits a unit on the co-operative movement for lack of a definite outline. The problem is to understand the significance of the co-operative movement in readjusting our economic order on a basis of Christian principles. Terms to be understood are: Rochdale principles, consumer, consumers' co-operative, producers' co-operative, credit union, dividends, monopolies, Antigonish experiment, Dr. Coady, Robert Owen, Mr. Filene, distributism, commodities, *Rerum Novarum*, *Quadragesimo Anno*, encyclicals.

I. Origin of the co-operative movement.

A. Early attempts.

1. Need felt to substitute organization to replace the guild of the Middle Ages.
2. Isolated and unsuccessful beginnings in England, France, and America.
3. Work of Robert Owen, "the father" of the co-operative.
 - a) 500 co-operatives established in England between 1828 and 1834.
 - b) Failure of these to achieve aims.

B. First successful consumer's co-operative in Rochdale, England, in 1844.

1. Union of 28 weavers.
- a) Capital of \$140.

- b) Co-operative store handling: flour, butter, sugar, and other staples.

2. Rochdale principles basis of all co-operative organizations.

- a) Open and voluntary membership to all without limitation of color, race, or creed.
- b) Deposit of certain amount of working capital by each member.
- c) Private ownership basic principle.
- d) Democratic control "one man, one vote" regardless of shares held.
- e) Shares redeemable at par value.

II. Kind of co-operatives.

A. Producers' co-operative.

1. Aim.

- a) Workers whole or partial owners of instruments of production.
- b) Elimination of employer.
- c) Provision of capital, administrator, and labor by the same group.

2. Similarity to guilds of Middle Ages.

3. Examples of producers' co-operatives:

- a) Farmers' marketing co-operatives. (Most common in U. S.)
- b) Lobster factories and fish canneries in Nova Scotia.
- c) Sawmills in Nova Scotia.
- d) Columbia Conserve Company in Indianapolis.
- e) N. O. Nelson Company in St. Louis.

- f) William Filene Company in Boston.
- B. *Credit union.*
1. Aim.
 - a) Pooling of resources for loans to members.
 - b) Elimination of exorbitant interest rates by banks, loan sharks, and so forth.
 - c) Promotion of thrift by providing system of small savings.
 2. Distribution of profit on basis of capital savings.
 3. Examples of credit union in United States.
 - a) Various parish credit unions under N.C.W.C.
 - b) Co-operative banks.
 4. Work of Filene of Boston in developing credit-union organizations.
- C. *Consumers' co-operative.*
1. Aim.
 - a) Elimination of middle man and his profits.
 - b) Change existing economic order through Christian co-operation.
 - c) Substitution of system of service for one of profit.
 2. Procedure in organizing a consumers' co-operative.
 - a) Felt need for co-operative enterprise; e.g., a grocery store.
 - b) Contributions of necessary capital by group.
 - (1) Shares of small amount, \$5 or \$10.
 - (2) Shares paid in whole or in part.
 - c) Securing of license.
 - d) Securing of manager and store rental.
 - e) Purchase of stock from wholesale house.
 - f) Price of commodities same as local retail dealer.
 - g) Purchases recorded.
 - (1) Duplicate given to customer.
 - (2) Dividends given on basis of capital invested and on purchases.
 - h) Types of consumers' co-operatives in United States.
 - (1) Co-operative gas and oil stations.
 - (2) Retail stores, restaurants, and bakeries.
 - (3) Co-operative power lines.
 - (4) Recreational projects.
 - (5) Housing projects.
 - (6) College co-operatives.
 - a) Bookstores.
 - b) Dormitory.
 - c) Clothing service.
 - d) Cafeterias.
 - (7) Medical co-operative.
- III. *Aims of the co-operative movement.*
- A. *To effect more equitable distribution of property.*
 - B. *To place business enterprises on basis of Christian co-operation.*
 - C. *To bring within the control of all:*
 1. Commodities and necessities of life.
 2. Manipulation of money and credit.
- IV. *Status of the co-operative movement.*
- A. *In England.*
 1. 7,000,000 or about one half of the population participating in movement.
 2. One seventh of retail stores under co-operative management.
 3. Fourth largest bank in England a co-operative enterprise.
 4. Co-operative Wholesale Society, largest co-operative in England.
 - a) Sale of flour, shoes, and soap greater than any of its kind in England.
 - b) Largest co-operative of its kind controlling tea plantations in Ceylon and in India.
 - c) Ownership and management of ships transporting company's goods.
- B. *In Denmark.*
1. Domination of co-operative in farming industry.
 2. Co-operative organization, a means of saving country from economic ruin.
 3. A national movement representing economic democracy.
 - a) A strong capitalistic regime broken.
 - b) Restoration of private property effected.
- C. *In Sweden.*
1. Swedish co-operative, Kooperativ Forbundet, means of breaking powerful monopoly of oleomargarine, soap, flour, galoshes, and other commodities.
 2. Powerful marketing co-operatives among the farmer.
 3. Strong monopoly of International General Electric Company broken by Swedish co-operative uniting with other countries of Northern Europe.
- D. *In United States.*
1. Membership in 1936, 2,000,000.
 2. Distribution in 45 states.
 3. 12,000 consumers' co-operatives in United States.
 - a) 3,000,000 members.
 - b) \$500,000,000 business turnover in 1937.
 4. 5,500 credit unions in United States.
 - a) 1,000,000 members.
 - b) \$75,000,000 capital.
 5. 2,000 co-operative fire insurances.
 6. Growing interest in the medical co-operative.
 - a) Need for cheaper medical services.
 - b) Example of medical co-operative: Co-operative hospital in Elk City, Oklahoma.
 - (1) Payment of \$25 yearly per family.
 - (2) Services gratis, physical examination, medical treatment, room, board, routine and special nursing, surgical operations, dental care, and confinements. (In surgical operations only expense is for the anesthetics. See March, 1937, issue of the *Catholic Digest*.)
- E. *In other countries.*
1. Fullest development in Iceland.
 - a) Major portion of business in hands of co-operative societies.
 - b) Economic freedom prevalent.
 2. Rapid development in Holland, Norway, Finland, Switzerland, Czechoslovakia, Bulgaria, Yugoslavia, and other European countries.
- F. *Antigonish Experiment in Nova Scotia.*
1. Work of the faculty of St. Francis Xavier in helping farmers.
 - a) Aid given by expert agriculturists.
 - b) Peoples' Schools in various sections.
 2. Beginnings of the co-operative movement.
 - a) Interest created by St. Francis Xavier University work among farmers.
 - b) Joint efforts of local bishops and university faculty.
 - (1) Realization of possibilities of co-operative in effecting economic freedom for Nova Scotia.
- (2) Work of Father Coady and A. B. MacDonald in studying co-operatives in Canada and in the United States.
- c) Organization of extension classes in 1929.
- (1) Calling of mass meetings.
 - a) Revelation to people of their state of exploitation at the hands of politicians and promoters.
 - b) Exposition of co-operative plan as used in other countries.
 - (2) Organization of study clubs in groups of five to fifteen.
 - a) Leaders selected from group.
 - b) Special six-weeks course for leaders.
 - c) Leaders in charge of weekly meetings.
 - (3) Material for study club furnished by St. Francis University.
 - a) Bimonthly *Extension Bulletin*.
 - b) Circulating library.
 - c) Free open-shelf library containing books and pamphlets.
3. Population and industrial status of Nova Scotia.
- a) 500,000 inhabitants of Irish, English, Scotch, and French origin.
 - b) 40,000 fishermen.
 - c) 12,000 coal miners.
 - d) 4,000 steelworkers.
 - e) Remainder farmers and lumbermen.
4. Fields of activity included in the Nova Scotia co-operatives.
- a) Co-operative stores.
 - b) Credit unions for promoting financial independence.
 - (1) 106 now organized.
 - (2) Capital controlled, \$150,000.
 - c) Processing and manufacturing co-operative plants.
 - (1) 35' lobster factories owned and operated by communities.
 - (2) 5 fish' canneries community owned and operated.
 - (3) 2 co-operative sawmills. (The above figures were taken from a 1936 report. Today the number has undoubtedly increased.)
 - d) Women's study clubs organized under the direction of the Sisters of Martha.
 - (1) Revival of rural handicrafts.
 - a) Knitting.
 - b) Spinning.
 - c) Weaving.
 - (2) Study of the family.
 - (3) Domestic-science courses.
5. Co-operation versus exploitation in Nova Scotia.
- a) People given new life through functioning of principles of social justice.
 - b) Lifting from state of economic dependence to economic independence through self-organized society.
- V. *The Church and the co-operative movement.*
- A. *Co-operative organizations built on Christian principles of distribution.*
 - B. *Papal Encyclicals in sympathy with Co-operative Movement.*
 - C. *Attitude of the American hierarchy as expressed in the "Bishops' Program for Reconstruction."*

1. Most important means of regulating prices.
 2. Benefits of movement as given in Bishops' Program.
 - a) Elimination of middleman.
 - b) Development of Christian communal spirit.
 - c) Training in habits of thrift.
- VI. Advantages of co-operative movement.**
- A. Means of effecting more equitable distribution of property.
 - B. Prevention of unhealthy separation between owners and users of instruments of production.
 - C. Stimulation of self-confidence and initiative.
 - D. Movement "of the people, by the people, and for the people" in league with American democratic ideals.
 - E. Danger of government control lessened.
 - F. Barrier against domination of capitalistic trusts and monopolies.
 - G. Motives for expansion furnished.
- VII. Drawbacks to co-operative organizations in United States.**
- A. American people less thrifty than Europeans.
 - B. Difficulty in cities in breaking down large monopolistic retail concerns.
 - C. Transiency of American industrial population.
 - D. Apathy of members and the danger of favoritism.
- VIII. Value of the study of the co-operative movement.**
- A. Means of showing students the co-operative as a silent revolution effecting reorganization of our present capitalistic system.
 - B. Presentation of the co-operative movement as the Catholic answer to communistic challenge.
- Bibliography**
- App, Austin J. "Student Co-operatives," *Catholic Educational Review*, February, 1938, 99-108.
- "Bishops' Program for Social Reconstruction" (Washington, D. C.: National Catholic Welfare Council, 1929).
- Chase, Stuart, *Story of Toad Lane* (Chicago: Central States Co-operative League).
- Childs, Sweden; *The Middle Way*.
- Consumers' Co-operative, November, 1937.
- Cowling, Ellis, *A Short Introduction to Consumers' Co-operation* (Chicago: Central States Co-operative League).
- Deverall, Richard L. G., "Christians Co-operate," *Catholic Digest* (March, 1937), 60-64.
- How St. Francis Xavier University Educates for Action (New York: Co-operative League).
- Kallen, Horace M., *The Decline and Rise of the Consumer* (Appleton-Century, 1936).
- LaFarge, S.J., John, *Catholic Answers to Communism* (New York: America Press).
- Lucey, Lawrence, "Let's Co-operate," *Catholic Digest* (November, 1936), 24-27.
- Rerum Novarum.
- Quadragesimo Anno.
- Ross, Eva, *Survey of Sociology* (Milwaukee: Bruce, 1932).
- Ryan, John, *Distributive Justice* (New York: Macmillan).
- Schmiedeler, O.S.B., Edgar, *Consumers' Co-operative* (New York: Paulist Press).
- *The Catholic Church and the Co-operative* (New York: Co-operative League).



Mottoes for the High School — By Sister M. Rita, O.S.B.

"The wise old owl
sat on a tree"

For books are made
of trees, you see

Wisdom is obtained
through books

Study to be wise.

Warbasse, James P., "Co-operation: A World Movement," *The Christian Front* (January, 1938), 6-8.

— *What is Consumers' Co-operation* (New York: Co-operative League).

— *Co-operative Medicine* (Chicago: Central States Co-operative League).

Michel, O.S.B., Virgil, *Christian Social Reconstruction* (Milwaukee: Bruce, 1937), 122, 123.

This and That for the Teacher

A Sister of Mercy

Religion

It is well to plan each month's project in religion and to post this on the bulletin, or in some other conspicuous place in the classroom. The pupils will then know what materials — pictures, poems, stories, etc. — to collect. The following projects worked out well:

October — Rosary Booklets
November — The Saints We Love
December — The Christmas Story
January — The Childhood of Christ
February — The Commandments
March — St. Joseph
April — The Passion
May — Our Lady
June — The Sacred Heart

The Rosary Booklet

This may consist of a picture of each Mystery with an explanation of each.

St. Dominic and the Rosary.

The Promises of Our Lady to those who say the Rosary.

Stories, poems, hymns in honor of the Rosary.

Indulgences for saying the Rosary.

The Saints We Love

Each pupil is given the name of a saint. The names of the pupils and their saints are posted where all may see. All agree to give to any other pupil any poems, pictures, hymns, or information concerning another's saint, which they may find. Each is given the name and address of a Sister bearing the name of her saint. Each writes to a Sister asking for information on her saint. A note of thanks is written for materials received. This motivates letter writing. Each puts her material into a booklet. These, in turn, are bound into a large

book, "The Saints We Love." The second page should contain the names of the compilers.

The Christmas Story

This should begin with the Gospel narrative of the Nativity. It should contain the Proper of the Mass for the three Masses of Christmas Day, pictures, poems, etc., pertaining to Christmas; the origin of the various Christmas symbols, legends, and hymns.

The Childhood of Christ

Begin with: "And He went down to Nazareth and was subject to them."

Draw a map showing the probable route our Lord took from Jerusalem to Nazareth.

Write out the day's work that you think our Lord might have done when He was your age.

Write an incident that you think might have occurred to our Lord in the course of a day.

Name some of the virtues that the Boy Christ practiced that you might easily imitate.

Write a little prayer to the Child Christ.

Try a little four-line verse.

Write the thoughts you think might have occurred to our Lady as she watched her divine Son at play.

Write a little conversation between St. Joseph and the Child as He helped His foster father in the shop.

Get as many pictures and poems as you can of the Child Jesus.

The Commandments of God and the Precepts of the Church

Series of posters illustrating what is commanded and what is forbidden by each commandment.

A list of the moving pictures recommended for all.



St. Joseph

Write the words of your favorite hymn to St. Joseph.

Write a letter to St. Joseph telling him all about your family; and asking him for all the graces, spiritual and temporal which your family most needs.

Write a short play entitled "St. Joseph Visits Our Home."

Find and copy a prayer to St. Joseph.

Explain why St. Joseph is the patron of a happy death.

Write a short aspiration to St. Joseph.

The Passion

This may consist of poems and pictures pertaining to the sacred Passion of our divine Lord.

Our Lady

The children are allowed to put in this booklet just whatever they wish providing it pertains to our Lady.

Sacred Heart

Tell the pupils to try to make this, their last booklet, something very different from all the others. Let them use their own ingenuity in devising the "something different."

The Living Rosary

This is how we conducted the "Living Rosary" during the month of October. Three pupils from grade five and four from grades six, seven, and eight were given medals to wear during the day. At the first bell for dismissal these fifteen filed over to church and each said a decade of the Rosary for the needs of the parish and families.

For the Dead

Toward the end of October the children were asked to bring in the names of all the dead for whom they wished prayers. These names were typed, mounted on black paper, and attached to a poster on which were a picture of a monument and the words: "Pray for Our Dead." These were hung beneath a picture of Purgatory which hung in the first-floor corridor. Thus were the children reminded to pray for those souls as they passed.

A "thermometer" recorded the number of aspirations said each day.

February—Catholic-Press Month

During the art period the eighth graders painted and cut out soldiers. Each soldier carried a banner on which was printed the name of a Catholic magazine. The soldiers were then pasted on dark green paper in marching order and this placed along the wall on the first-floor corridor. Across the top in cut-out letters were these words: "Join the Big Parade—Subscribe For One of These." When a child subscribed for one of these magazines, her name and grade were printed on a yellow star and this star pasted near the soldier bearing the name of her magazine.

On the regular first-floor bulletin were the names of several Catholic magazines which had been cut off the magazines themselves. These were artistically arranged by the eighth-grade pupils. At the top were the words: "Catholic-Press Month—Does Your Family Read These?" These posters attracted a great deal of attention from the parishioners as they passed through the school from the Sunday Mass.

May Devotions

A large shrine is erected in the eighth-grade room. Every day during May the pupils from the fifth, sixth, and seventh grades assemble there for May Devotions. Before the first of May, the following list is posted in each room:

Grade May Eight	Grade Seven	Grade Six	Grade Five
Read	Poem	Story	Light
1 devotions	Devotions	Poem	Story
Candle	Candles	Devotions	Poem
2 Story	Story	Candles	Devotions
3 Poem	etc.		
4			

Another list is also posted in each room so that each child may prepare her devotions, story, or poem.

On the shrine are four baskets of roses, a different color for each grade. On each rose is the name of a pupil. As the pupils file in for devotions, each one who has assisted at Holy Mass puts her rose in the basket. The baskets are placed at the shrine and returned to the rooms each day at dismissal time.

Oral Spelling

My pupils never seem to tire of this method of conducting oral spelling: All stand in line and the words are given out. If a word is misspelled, the teacher does not correct it, but gives out the next word. The first to correct the first misspelled word, may pass ahead of the one who first misspelled it. This helps to keep their attention on all who are spelling. Once a month the order is varied. As each fails she takes her seat. Then at the next lesson, they take their places in the order in which they failed; namely, the first to fail takes the last place; the last to fail takes the first place, etc.

Arithmetic

For mental arithmetic, the pupils like to do examples of this type: 5 times 7; plus 1; square root of it; times 12; one ninth of it, etc. They soon learn to repeat the whole example, and to get up in front of the class and give examples of their own making.

Grammar

For review this game is interesting to pupils. The first gives a fact, such as: "The predicate must be a verb." The second must repeat that fact and add another. The third repeats the first two and adds, and so on, with all the other pupils. The pupil fails if he fails to give the facts in the order given. This game may be played in any other subject.

"Alphabet" may be played similarly. The pupils may prepare for this game, each one making an alphabetical list of the facts in the particular subject, as:

Adjectives modify nouns and pronouns.
By may be used as an adverb or as a preposition.

Conjunctions are used to connect.

Zealous workers usually succeed.
Zealous is an adjective.

History

In taking up a new lesson not too difficult to understand, pupils like to do the following: A volunteer reads a paragraph aloud. She then closes her book and goes to the front of the room. The others ask her questions on the paragraph she has just read.

After a chapter or section has been studied, each row selects a topic. They dramatize this topic without words, a sort of "silent movie." The other rows try to guess the topic dramatized. Sometimes the topics are listed on the board and another class is invited in to the "History Party."

For a general review the class is divided into two teams. Each pupil prepares ten questions which may be answered by one word or by a very short sentence. Each question and

answer counts five. The score is kept on the board by a scorekeeper selected by each team. After three games the team having the larger score wins.

Book Reports

The pupils are paired off. Each couple is given fifteen minutes to prepare a conversation in which one tells the other some exciting events of a story without saying that it is a story. The following given by two eighth-grade pupils the first time they had been assigned that sort of a thing, will illustrate:

[Mary McDonough and Mary Johnson are walking home from school.]

MARY M.: Have you heard the latest, Mary?

MARY J.: No. What?

MARY M.: You know that Peter Conroy who lives out beyond the city's limits?

MARY J.: Mary's father?

MARY M.: No, Irene's father.

MARY J.: Guess I don't know her. What about him?

MARY M.: Well, his daughter has run away and he thinks she is working in a local department store. Probably you've seen her. She has brown hair, rosy complexion, and if you get close to her, she has an odd manner of throwing out her hand.

MARY J.: I don't believe I've seen her.

MARY M.: And do you know the Blythe girls?

MARY J.: Guess not.

MARY M.: Well, they are letting Mr. Conroy stay at their apartment and Rose is helping in the search.

MARY J.: You don't say!

MARY M.: The other day she met a girl who answered the description of the missing girl, so she said to her, "Are you Irene Conroy?" The girl did not answer, but ran down the street. Rose ran after her calling out again, "Are you Irene Conroy?"

MARY J.: Yes, go on. Then what happened?

MARY M.: Oh, you'd better read the book, *Rose's Odd Discovery*, by Laura Lee Hope and you'll hear lots more about Irene Conroy.

Wallpaper

The uses to which wallpaper may be put in the classroom are innumerable. Dealers are glad to get rid of their old sample books. With the large sheets, lovely posters may be made. The flowers and designs may be cut out to decorate other posters on plain paper. The children are always finding some new and novel use for the paper.

Sewing

For those schools in which a uniform is not worn, the following might be interesting. For the first sewing project of the year the eighth-grade pupils made smocks of royal-blue broadcloth, with deep round white collars, and dark blue silk tie. All had theirs ready by the first of November. They wore these to school every day. The neat appearance of the uniformity lent an air of distinction to the class. The parents were delighted as they were a saving for the dresses; and even the poorest child felt as well dressed as her classmates.



Though [the American people] may be opposed to regimentation in other respects, this form of regimentation in public schools, has somehow or other come to be accepted as the American ideal. — *Bridgeport (Conn.) Post*.

Friendly Letters: A Neglected Art

Francis J. Greiner, S.M., M.A.

Of all the forms of letter writing, the personal or friendly letter is the most neglected in our manuals of writing for college freshmen. It is unhappily assumed that the writing of friendly letters comes as natural as shaking hands with a friend upon meeting. One text of English composition, for example, dismisses the subject of personal letters with little more than the statement: "There is little that we need say about personal letters, for, as we have said before, intimacy breaks down conventions." Other textbooks pass over the subject as rapidly.

For many an individual, the friendly letter is the only type of writing in which he engages after leaving school, although he has had training in writing verse, one-act plays, short stories, and essays. The reader will pardon me when I say that of the last ten letters I have written, one was a business letter and nine were friendly letters.

The frequency with which we write friendly letters rather than other types of composition (yet our friends will always complain of their infrequency) results from the very nature of the friendly letter: It is a written substitute for friendly oral conversation. The desirable qualities in the friendly letter are likewise deducible from its character as a substitute for a face-to-face chat.

In the first place, the friendly letter should be intimate and self-revealing. It should be the mirror of ourselves, with our passing feelings and experiences. Our friends appreciate the confidence when we present for their counsel our problems, difficulties, sorrows, and trials. It was in this spirit that Marcus Tullius Cicero wrote to his friend Atticus:

There is nothing I need so much just now as someone with whom I may discuss all my anxieties, someone with whom I may speak quite frankly and without pretenses. . . .

I am so utterly deserted that I have no other comfort but in my wife and daughter and dear little Cicero. . . .

I have a load of anxieties and troubles, of which, if you could listen to them in one of our walks together, you would go far to relieve me. . . .¹

Of course, a consideration of our friend with his own character and personality will cause us to refrain at times from unloading our burdens on him who is weighed down with the sorrows of his own or who would generously undergo suffering in order to lighten our difficulties.

Secondly, the friendly letter should be sympathetic. As we write our letter, we must vividly recollect our friend with his particular temperament, characteristic mood, state of health, and social condition. A thoughtful reference to a birthday, an expression of congratulations on the birth of Junior or on a promotion at the office, is always in order and is well received. Expressions of condolence at the loss of a dear one should never be omitted. A word of gratitude for a favor received should not be forgotten, even with the best of friends. An inquiry about the condition of health, about success in a favorite enterprise, gives evidence of a kind interest in the welfare of our friend.

Informality is another mark of the friendly letter. It is attained in part when the heading is reduced to include only the date, the inside address is omitted, and the salutation is

punctuated with a comma instead of a colon. A certain lack of continuity, as we pass from the acknowledgment of the last letter to the discussion of our proposed trip to the coast or an account of a practical joke that was played on us, is also permissible and adds zest to the personal letter. Even the commonplace may be introduced, as seen in the following letter sent by Mrs. Delany to Mrs. Dewes:

. . . I am glad you are going to work covers to your chairs; I think you must alter your pattern, for as they will have more wearing and washing than the bed or curtains, I fear your cloth work will not be firm enough.²

Particularly pleasurable in the friendly letter are the qualities of freshness and originality. Variations in the introductory sentences and in the last paragraph, and also in the general tone of the letter are effective. John Henry Newman and Robert Louis Stevenson, on several occasions, employed verse in their letters. In 1863 Newman wrote to little Charlotte Bowden ("Chat") who had sent him some cakes baked by herself:

Who is it that moulds and makes
Round, and crisp, and fragrant cakes?
Makes them with a kind intent,
As a welcome compliment,
And the best that she can send
To a venerable friend?
One it is, for whom I pray,
On St. Philip's festal day,
With a loving heart, that she
Perfect as her cakes may be.
Full and faithful in the round
Of her duties ever found,
When a trial comes, between
Truth and falsehood cutting keen
Yet that keenness and completeness
Tempering with a winning sweetness.

Here's a rhyming letter, Chat,
Gift for gift, and tit for tat.

J. H. N.³

The greatest defect in friendly letters is the use of general statements, as "I am well," or "We had a fine time at the outing." It is frequently forgotten that concrete details, comparisons, and figures of speech are as delectable in the friendly letter as they are in other forms of writing. The following letter written by a student in a class of English composition has attained a savory freshness:

Dear Mildred,

I hesitate to advise you concerning the way you should travel on your trip to Mexico City. There are as many ways to go to Mexico as there are ways to go to heaven. If you are air-minded, you can take a plane to Tampico and go as swiftly as a homing pigeon flies. If you are an automobile fan, you can travel over the scenic route of the Pan-American highway. If you are a good sailor, you can go by ship to Vera Cruz. All in all, I prefer the railway.

Railway travel in Mexico is a joy in itself. The train makes leisurely stops at every station, and the entire population seems to gather around the station to see the train arrive and depart. However, it is at this time that the natives trade their wares, and the vendors sell to the travelers. Men sell jugs which are filled with pulque, a fiery potent liquor. Women with drawn work as fine as a spider's web come to bargain with you. The fruit vendors have lemons which are tied

¹Ibid., p. 510.

²Wilfrid Ward, *Life of John Henry Cardinal Newman* (New York: Longmans, Green, 1921), II, 317, 318.

See also Sir Sidney Colvin, ed., *Letters of Robert Louis Stevenson* (New York: Charles Scribner's Sons, 1925), I, 336-338. The letter is addressed to William Ernest Henley; a portion of it is written in verse.

SIX "DON'TS" FOR CHILDREN

Charles M. Hayes, president of the Chicago Motor club, suggests that parents impress upon their children the following "don'ts":

- Don't play in the street.
- Don't cross the street in the middle of a block.
- Don't hitch a ride on a car bumper.
- Don't stand in a street thumbing for a ride.
- Don't run into the street chasing a ball.
- Don't ride a bicycle in the middle of a pavement.
- Put these "Don'ts" on your blackboard this month.

on sticks, and baskets of oranges—you have not tasted an orange until you eat one in Mexico.

Therefore, the railway, which is a scenic route as well as an interesting one, will make your journey pleasant, and you will enjoy the history, romance, and modern progress of Mexico City.

Do not forget to write to me, and I will think of you enjoying the cool climate of Mexico.

Affectionately yours,
NN.

A sense of humor will always be useful in giving a healthful tone to a friendly letter. An amusing situation that has arisen, an embarrassing circumstance in which you found yourself, a quotation from a book or magazine, a good joke that you have read or heard—these are the spice of the letter. The following letter written by a college freshman of foreign birth, who is not entirely familiar with the idiom of the English language, exemplifies the element of joviality which is so heartening in a friendly letter:

Dear Fred,

If I am to judge by your silence, I'll have to believe either that you are dead, or that you are sick, or that you have utterly forgotten me. For goodness sake, are you ever going to shake off that terrible laziness of yours? Wake up, old man, gather your courage, and send me some news about yourself, about the folks at home, and about your everlasting gray suit. . . .

I am having a wonderful time here at the University, and besides my English is improving. Of course, this doesn't mean that my speech is already as fluent as Shakespeare's. Far from it! For instance, last Saturday, while I was strolling down town, I said to my partner:

"How ridiculous that colored lady looks in her night gown."

"What do you mean?" he asked.

"Oh, skip it," I answered (Here in confidence I'll tell you that I meant "evening dress" instead of "night gown.")

I still have many things to tell you, but I won't write one word until you answer my letter. So long!

Your pal,
NN.

The friendly letter has attained most of these desirable qualities enumerated when the recipient rereads the letter several times and treasures it. Like the radio, the friendly letter annihilates distances and brings heart to heart the friends separated by large expanses of land or sea. And what the American schools should foster in their writing classes today is a growing fashion of friendlier friendly letters.

PRAY THE MASS

We will learn to love the Mass when we learn to pray the Mass, to follow the priest step by step and to offer with him, together as one body, the mysteries of the altar—*Altar and Home*.

³Hez Specking, *Literary Readings in English Prose* (Milwaukee: Bruce Co., 1935), p. 503.

Classroom Skit for Fire-Prevention Week

Sister Irma Michelle, S.L.

[The scene of this skit is a treatment room in a hospital. A nurse is busily engaged preparing medicine when the Fire Chief enters. Enter a boy wearing a fireman's helmet.]

FIRE CHIEF: Good morning, Nurse. How are all the patients this fine morning?

NURSE: Getting along pretty well, Chief.

CHIEF: Many third-degree burns among them?

NURSE: Yes, indeed. Oh! if people would only be more careful in their homes. I'm just getting ready to treat some of these poor sufferers now. Would you like to see them, Chief?

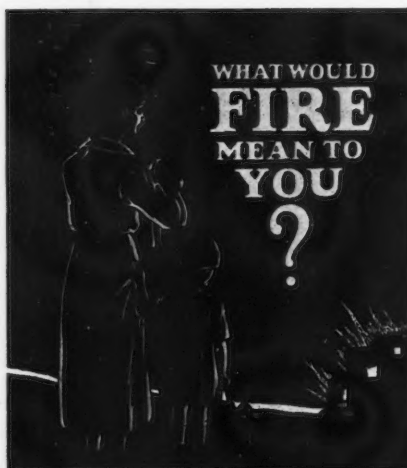
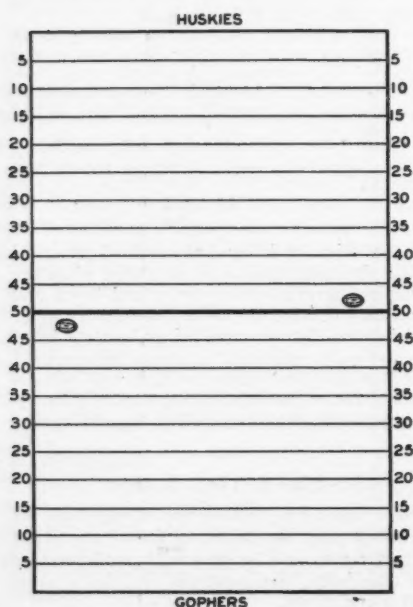
CHIEF: That's just why I came to the hospital this morning, Nurse, to get reports from the patients as to the causes of the fires in which they were so badly burned.

NURSE [calls to another room]: Come Leo, Alice, Paul, the Fire Chief would like to hear the particulars of your accidents. Leo, you begin while I dress Teresita's arm.

LEO [wearing bandage over one eye]: A crowd of us boys were playing Indian several weeks ago. Someone suggested we burn one of our captives at the stake, so I took some real matches and I lit one just for fun. In a second, my tie caught fire and a second later, I was suffering tortures in flames. Now, Chief, my warning to boys and girls is never play with matches.

NURSE: Teresita, your story is next.

TERESITA [carries right arm in sling]: Boys and girls, see this electric iron. It was the cause of my burns. Be sure to tell your mothers to disconnect the wire after she is finished ironing. Tell her to pull the plug from the wall or unscrew the wire from the socket. I nearly lost my arm in a fire in our house because, one day, my mother thought she had turned off the iron and it was really on. [Here Chief breaks in with, "Please repeat that last statement." After repeating part of statement, Teresita continues.] While we were in another room, the fire started. I can't begin to tell you the suffering I went through when I caught fire. This is my tenth week in the hospital. Beware of electric irons!



NURSE: Now, Paul, it is your turn.

PAUL [wearing several patches on his face]: Boy! am I glad to get out of this hospital! Chief, I've been here three months! See, my face is nearly all healed now. Do you want to hear the story of the fire at our house, Chief? A friend of my Dad's was visiting us one night. When he was leaving, he carelessly threw a cigarette into some trash near our back door. In a little while our whole house was ablaze! My bed caught fire and in a minute I was wrapped in flames. Tell your parents to be careful with cigarettes!

NURSE: We can't forget you, Charlotte, because your story is important. Here, I'll help you stand.

CHARLOTTE [bracing herself on two crutches]: In the early part of June, my family took a cabin in the mountains. One night we were all awakened by smoke. My daddy got up to find most of the forest surrounding our cabin in flames. Some careless camper had failed to cover the ashes of the fire he had made; consequently, during the night the dry grass and trees ignited.

CHIEF: That's a warning, girls and boys! When you go on picnics, be sure to put out your fires with water or throw mud on the ashes.

NURSE: Now, Chief, here's Alice. Her burns are the result of firecrackers.

ALICE [wearing a bandage over both eyes and feeling her way along by means of a cane]: I think I shall always hate the Fourth of July, because it was on that day I became blind. While I was walking down the street, a thoughtless boy threw a firecracker at me. It exploded in my face! Everything became black. Now, I can't see my mother, daddy, or anyone. Oh! it is awful to be always in pitch darkness. Now I miss eyesight!

CHIEF: Indeed, Alice, that is a sad story. [Then addressing the audience the Chief continues] Now boys and girls, you have here a sample of thousands of people all over the United States who are suffering right now as the result of fires. Be careful! Yes, be careful in your homes, at your games; and when on picnics, be very careful with anything and everything which may cause accidents from fires. Fire Prevention Week is important because it is intended to remind you of the awful dangers resulting from fires.

Mathematics Football for Accuracy

Sister M. Francene, O.S.B.

We divided our Mathematics class into two football teams. A captain and a secretary were chosen for each side. Each team selected a color and a name.

On a bulletin board we outlined a football field (see diagram). The names of the teams were posted on the goal line that that team was defending. One football, the color of the team, was used by each side to mark its position on the field.

When the day's problems have been checked, the secretaries list the names of their players on the blackboard. After each name they place the number of problems each worked correctly. The captain adds the numbers and finds the average for each team. The team having the highest average advances as many yards as it exceeds the other team.

In the beginning of the game the balls are each placed on the fifty-yard line. The team advances toward the opposing goal line. The side that reaches the opponent's goal line first scores a touch down—six points.

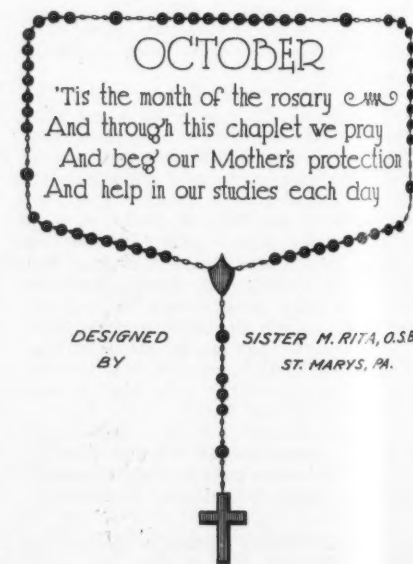
The game may extend over as long a period of time as the teacher desires.

This device proved an aid in promoting accuracy in arithmetic. I found that the brighter pupils who finished their required work, were eager and anxious to do extra work in order to bring up the average of their team. This provided for individual differences in arithmetic.

THE RURAL CHILD

If we are to preserve American institutions and to give equal opportunities to all Ameri-

can youths, we must recognize that rural and urban youths are equally in need of individual diagnosis and guidance, and that rural and urban schools must both adjust themselves to the specific educational needs of these individual young people.—M. R. Trabul, at N.E.A. Convention.



Primary Grades Section

A Community Project for Grade One

Sister M. Anastasia, O.P.

Our social-studies curriculum suggests the study of the pupils' immediate environment; i.e., the home, church, school, and grocery-store units. The interiors of all four units have been worked out on the blackboard by the pupils who worked in groups.

After much group discussion, relating of experiences by pupils, storytelling, drawing, research, and investigative activities and actual observation, the children began to do free-hand cutting to be pasted on the board. It was really surprising how many different things they would think of; for instance, the altar in our church has a large mosaic representation of the Crucifixion. This they wanted to put in its place above the tabernacle. If they were not sure, or if there was some disagreement about a certain point, a committee would be sent to observe and bring the report for the next day's discussion.

This type of work or project entails, it is true, a little more work on the part of the teacher and requires ability to organize and direct the work, but the development of skills, knowledge, and appreciation on the part of the pupils was sufficient reward.

The same units have been worked out by other first-grade classes in various ways; e.g., a frieze of a street with various buildings, telegraph poles, fire hydrants, etc.; community workers—postman, policeman, etc.

The interior outlines, as they were done on the blackboard and shown in the photograph were more difficult, since little children cannot be asked to work perspective. This was entirely an original idea. However, it was easier for group work. No patterns were used, but, of course, they made several drawings and cuttings before it was decided, by a general vote of the class, which would best fit into the space.

Wallpaper, colored construction papers, crayons, and glue were the only materials used.

The Home

What is more familiar to the child than the home? The pupils were encouraged to tell about their own home, the furnishings, work of the members of the family, etc. They brought pictures of houses and told what type of house it was, and how the interior was furnished. Much interest was aroused by comparing different types of homes. Then they got to work. First, the framework of a one-family house with roof and partitions for the rooms were pasted on the board. The color schemes were next decided upon and the pieces of furniture for each room. The windows were made of thin paper, framed in the proper color to match the furniture.

The Church

The church project was centered around the Tabernacle. The pupils came to school one morning quite alarmed—"The sanctuary lamp was not burning," they said; and, "Jesus was not in church." This led to more instruction on the Real Presence. Pictures of different kinds of altars were studied, and it was found that every altar had a tabernacle and a table. A miniature cardboard altar was constructed, and several freehand drawings were made. It was surprising to note how they

added every detail and explained to the teacher if she did not quite make out what the drawing represented. Candles, missal, etc., as well as flowers of the brightest red, were in evidence. Several trips by the different groups, had to be made, especially if some disagreement arose among the group to find out how the pulpit, Communion railing, and side altars looked. One little boy drew the pastor with a green stole across his breast and his arm in his characteristic preaching pose. To represent the people in the pews gave some difficulty. At last, after a special trip to the back of the church, the group discovered that only the heads and shoulders of the people could be seen. These they cut, adding hair and hats in crayon. One little girl added a baby's head peeping over the shoulders of its mother.

The School

One morning a little boy came to school announcing that his brother brought the "world" (globe) to school. Curiosity was aroused and it was decided that the entire class would go upstairs to see the wonderful object. The next day another tour of the school building was planned and carried out to develop keener observation, and to become more acquainted with parts and uses of the school building, as well as the work of the various members of the school group. This supplied the class with material for much discussion. At last, they decided to make a picture—as they called it—of their own classroom.

The pupils were grouped at the back of the classroom to study and note the essential objects in the classroom. First, they decided to paste a strip of gray paper to represent the blackboard and primer word pictures above that. Then the teacher's desk, which they cut freehand as also the books, card box with a bouquet on it and ferns beside it. These were all placed in the proper places on the blackboard. Seats and pupils were put in place next. Again, the heads and shoulders of the pupils only showed above the seats. Seemingly complete, a little boy mentioned that "Sister" was not there, and that the pupils were not working but sitting idly in their seats, so they cut a tall figure for Sister with a black veil, not missing the rosary and crucifix at her side, and made tiny books which were pasted one in front of each pupil.

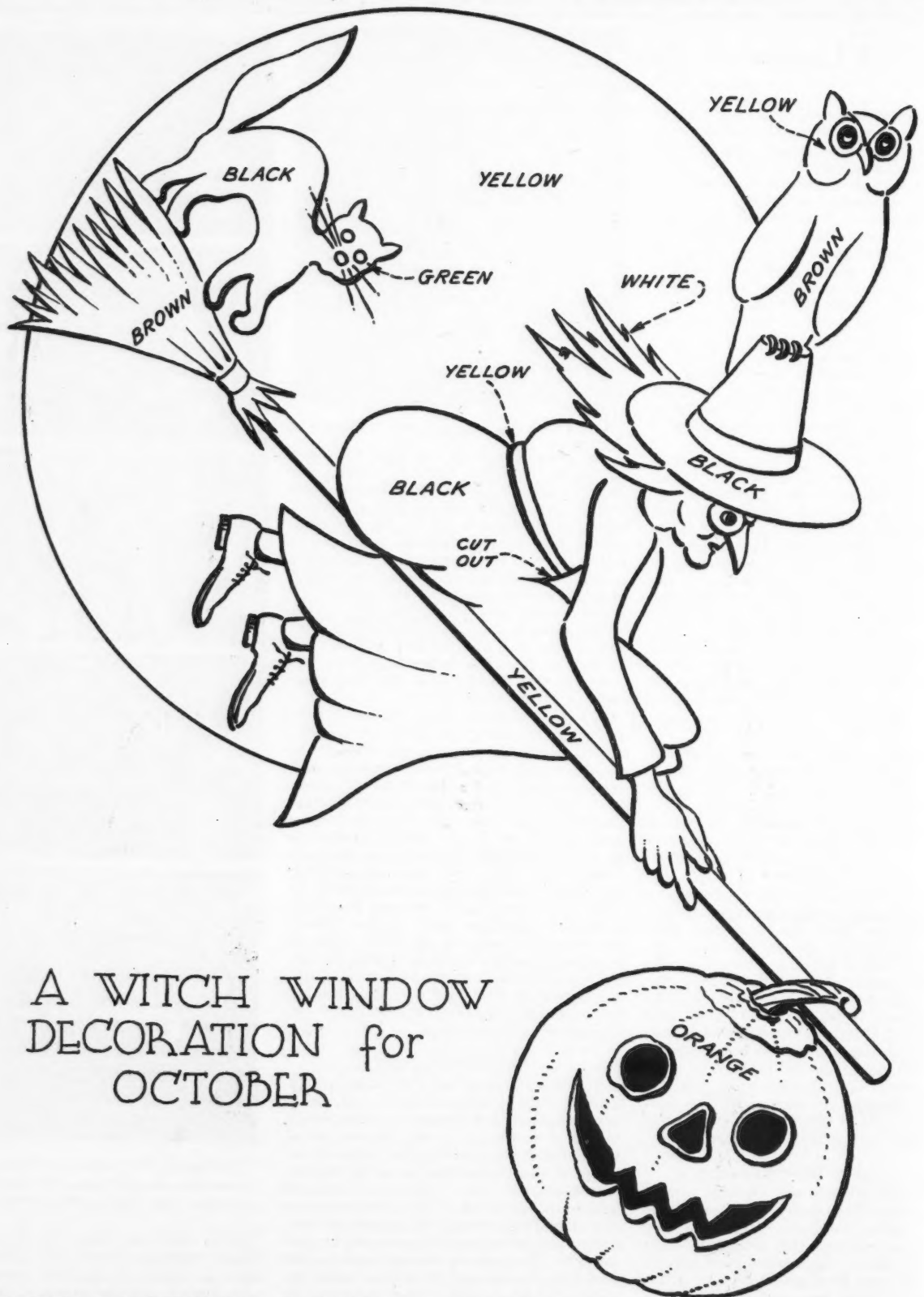
The Grocery Store

A basket of fruit and vegetables on the teacher's desk aroused curiosity and stimulated questions. The knowledge of the source of our food supply is very limited among little children. "Comes from the store," is the extent of their knowledge, except in the case of children who have a garden or who have been to the farm. Much of this erroneous idea was cleared up through discussions, pictures, stories, and relating children's experiences on the farm. Thus, the way was prepared for this final grocery-store project. It also taught the children to be courteous when purchasing at the store and developed an appreciation of God's goodness in supplying us with food. As a result of much discussion they decided the most essential objects in the store are: a



Exhibits of the Community Project Prepared by the Children. The Church, the School, the Home, the Grocery Store.

counter, cans and boxes on shelves, candy display, displays of fresh fruits and vegetables, etc.; so empty cartons and labels of cans were brought into the classroom, and studied. Miniatures of these were cut from colored paper and designed and made to fit space on the shelf. Below the counter to the right were placed crates of various kinds of fruit; to the



DESIGNED BY SISTER M. RITA, O.S.B. - ST. MARYS, PA.

left, baskets of fresh vegetables crayoned and cut out. To the right of the store was placed a display of a cookie stand, and at the left could be seen the refrigerator for the milk and butter. These were covered with cellophane as was the candy case on the counter. Scales, a money box—as they called it—and a telephone were put in their proper places also. A grocery man in a neat cap and apron completed the picture.

General Objectives

1. To develop an understanding of the principal activities, occupations, institutions, and relationships of the child's immediate environment.
2. To develop a keen sense of observation.

A Unit on the Angels*

First Grade, Second Semester

Sister M. Mercedes, O.S.F.

Atmosphere: Collect as many angel pictures as possible with the help of the pupils. Have them arranged about the room where they can easily be seen by them. Let each child trace an angel pattern, not too small, and color the robes in beautiful tints, with your assistance. These may be made into posters, according to the teacher's wishes, or used as they are to decorate the room. The windows may also have figures of boys and girls at play, with cut-out or painted angel figures placed appropriately. Let the children find all the pictures of angels in *The Book of the Holy Child* (Bruce) and count them. The individual pictures are to be discussed as the daily lesson is prepared.

Preparation

Questions to get attention:

How do you know this is a picture of an angel?
How is the angel dressed?
Are all angels in blue?
Have you an angel?
What does your angel do?
Do angels really have wings?
Why do artists draw them with wings?
Here an example may be given of angels appearing in human form, as: Tobias, Zachary, Mary, Joseph, etc.

Lesson

What is the name of the picture?
What does the first line say?
Who gave you an angel?
What does he do?
What should you do?
Why should you love your angel?
After the thoughts are developed, the page may be read as a whole.

Motivation

Make your angel happy by being very kind to someone today. Say often:

Angel dear, I love you.
I'll be very kind today.

Religion may often be correlated with language, in order to get the children to think along religious and spiritual lines. This Unit on the Angels may well be carried on during the language period by getting the children to tell what they know or what they are thinking of about the angels.

Poems about angels may be read to them and the ideas discussed in class. Better yet,

Outcomes

Home: (1) An appreciation of the parents' contribution to their lives. (2) A definite knowledge of the interior of the average home.

School: (1) Love and appreciation for a Catholic education. (2) Willingness to cooperate in order to make the school as a whole function more efficiently.

Church: (1) A knowledge, appreciation, and gratitude for the Eucharistic presence. (2) An attitude of respect and reverence in church.

Store: (1) Understanding of the source of our food supply. (2) Appreciation of God's goodness in supplying us with food. (3) Skill in planning and carrying out a project.

the teacher could inspire the children to create poetry of their own. After reading several poems, she could lead the children to tell what they liked best about poetry; for instance, the music of the words, beautiful thoughts, etc. Then she could ask them to tell in "words like a song" something about the angels.

The teacher could say: "Now what would you like to tell your angel if you really saw him standing by your side? Do you think he ever gets tired of watching you, especially when you are naughty?" In her mind she should have a model. The following may be suggestive:

Dear Angel, are you tired
Sometimes of watching me,
When I am very naughty?—
Oh, I will better be!

By means of questioning, she should direct the children's thoughts to bring out the model she has in mind. Often a better poem than the one she had in mind may be composed by class contributions. The children's ideas are written on the board and revised as needed. The value of this type of work is that in getting the pupils to put their ideas into words, their thoughts will be concentrated on religious topics and a much deeper impression is made on them than if the poem were merely read to them or memorized by the class.

Again, the teacher could ask, "What do the angels sometimes do in heaven?" with a model such as the following in mind:

The angels look at Mary
And play about her feet.
They love her every word and act,
They watch her smile so sweet.

When I go up to heaven,
I'll join the angel's fleet,
To watch sweet Mother Mary,
Her loving smile to meet.

Several suggestive models for various topics are here given:

I come to Thee, dear Jesus,
To bless the work I do!
Bless every bit of writing
That it may be for You.

O Jesus mine, I am so glad,
Your loving eyes see me,
How hard I try, although I'm bad,
To do all things for Thee.

O Jesus mine, I am so glad,
Your loving child to be
And if I ever make You sad,
I'm sorry, Jesus, see.

O Jesus mine, I am so glad,
That once I shall see Thee,
And never more I'll make You sad,
But live, my Love, with Thee.

AN OFFERING

I'm giving Thee, dear Jesus,
My work, my play, my prayer!
Lest I should fall
Oh, take it all,
Into Thy loving care.

TO JESUS

A big red rose
I bring to Thee,
The prettiest I could find.
It made me think
Of Thy Heart Divine,
All fire, all love, all mine!

TRUST

Hand clasped in Thine
Oh, Father mine,
Upon this earth I roam.

Oh, clasp it tight
When it is night,
And I must leave for Home.

* * *

Dear God,
I am kneeling before Thee
And I'm near, so near to Thee.
My heavenly Father
My loving God
I am your little child.

Dear God,
May I ask a question, say,
Will I really see You one day?
My heavenly Father,
My loving God,
Will I ever remain Your child?

Dear God,
What a wonderful thing it shall be
Just to see Thee—the wonderful Three.
My heavenly Father,
My loving God,
I evermore your child.

* * *

The angels look at Mary
And play about her feet,
They love her every word and act
They watch her smile so sweet.

When I go up to heaven,
I'll join the angel's fleet,
To watch sweet Mother Mary,
Her loving smile to meet.

* * *

One day a little angel flew
Away from heaven down
To guard a little child,
To help him win the Crown.
I am that child,
My angel he,
Who guides me all the while.
And still—he sees God's Face,
In every place.
I wonder now
If it could be
Does he always see the Three
—In me?

HEAVEN

There's sunshine up in heaven
It's never, never dark.
There's sunshine here on earth too
But sometimes it is dark.

And sometimes it is cloudy
And sometimes I feel bad.
Up there it's never, never cloudy
And no one's ever bad.

Oh, everyone is kind there
And God is best of all.
And beauty, beauty everywhere
From God, the King of all.

*Original verses by the author.

But only those can get there,
Who do what God wants too,
Who love to do His will here.
I'm going there. Are you?

* * *

I wish to whisper, Jesus,
Yes, right into Your ear
That no one else may hear.
That big bad boy who hit me . . .
And wasn't kind to me —
The candy I liked so
I gave him all You know.
And it's just because I love You
That I gave it — all for You.

TO MARY IN SORROW
Oh, Mother dear,
I do not fear
To lift my eyes to Thine —
So true
So blue
So very kind!
Mine almost blind —
With tears.

* * *

Oh! how she missed Him!
Her own darling Boy!
A whole world without Him
Could not give her joy.

Language Games

Sister M. Bernarda, C.D.P.

I have found the following Language Games to be productive of good results both in maintaining interest and in achieving success in overcoming common errors of language among primary pupils.

Primary pupils will welcome one or other of these games at any time during the day when there are a few minutes to spare as well as during the language period.

Go to Your Next Neighbor (The use of "have" and "haven't")

In playing *Go To Your Next Neighbor*, the leader asks the players in turn for different things, such as bread, butter, cheese, tea, coffee, rice, syrup, eggs, meat, flour, and salt. When the leader asks, "Will you lend me some bread?" the player must be careful to say, "No, I haven't any. You will have to go to your next neighbor." The point of the game is to see if the leader can ask questions around the class without anyone's saying *I haven't got any* or *You will hafta*. The number of mistakes is counted each day and written on the blackboard until the record is a perfect one.

Follow the Leader (Saying, "I Saw")

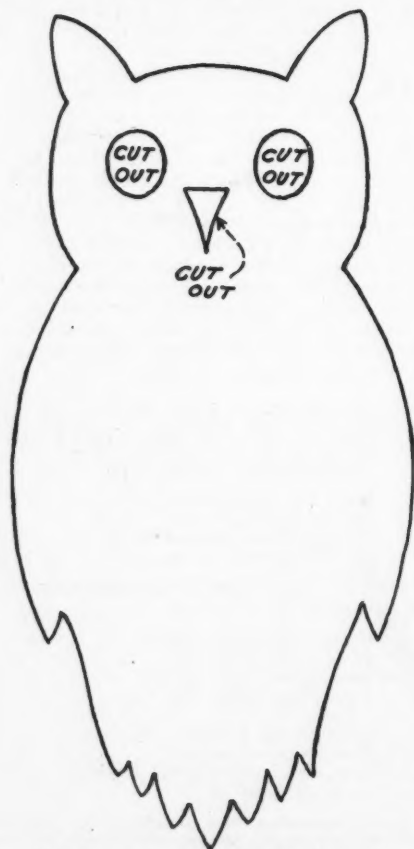
The leader stands before the class and names the actions given in the following list: He begins the game by saying, "I went to the country. I saw a cow eating hay." The player called upon must name another action made by a cow. He may say, "I saw a cow chewing the cud," or "I saw a cow drinking at a brook." The leader then says, "I saw a sheep lying down." For each statement the leader makes about an animal, the player called upon must make another. Anyone who names a wrong action or who uses *seen* for *saw* must stand by his seat. Should the leader fail to notice a mistake made by a player, another leader is chosen.

1. I saw a cow eating hay.
2. I saw a sheep lying down.
3. I saw a dog chasing a rabbit.
4. I saw a cat watching a mouse.
5. I saw a turtle walking slowly.
6. I saw a pig rolling in the mud.
7. I saw a spider spinning a web.
8. I saw a goose swimming in the pond.
9. I saw a horse galloping along the road.
10. I saw a hen scratching for worms.
11. I saw a squirrel eating nuts.
12. I saw a bird building a nest.
13. I saw a fox chasing a goose.
14. I saw a mouse gnawing a board.
15. I saw a skylark flying overhead.
16. I saw a bee gathering honey.
17. I saw a turkey strutting about the yard.
18. I saw a sparrow feeding its young.

19. I saw a goat grazing on a hill.
20. I saw a lamb bleating at the gate.

Where Are You Going? (Saying, "Mary and I")

A list of places is written on the blackboard. This list should contain the names of cities, towns, rivers, lakes, woods, farms, parks, and other places that the children some-



Owl Decoration — Designed by Sister M. Rita, O.S.B.

times visit. Each player thinks of a person with whom he would like to visit one of the places in the list. When the leader asks, "Where are you going?" a player may answer, "Mary and I are going to Chicago," or "Tom and I are going to Field Park." A player who names himself first or one who names a place that has been given by someone else is out of the game. He must stand by his seat until someone else is out. He may then join in the game again.

Sheep and Shepherd (Saying, "It is he")

Two leaders are chosen. One is a shepherd who is blindfolded. The other is his partner who stands by his side at the front of the room. The rest of the players are sheep. The partner points to a sheep, which says "Baa!" The shepherd asks, "Is it Frank?" The sheep answers, "It is he" or "It is not he." The shepherd has a chance to guess the names of five different sheep, after which his partner takes his place.

Playing Teacher (Saying, "May I")

One pupil plays he is the teacher. The other players ask to do different things in the room. One player asks, "May I write my lesson on the blackboard?" Another asks, "May I take my storybook to the library?" The teacher must give such answers as, "Yes, you may," or "No, but you may do it at recess." After the questions of a number of pupils are answered, another teacher is chosen and the game begins again.

CHARACTER IN MATHEMATICS Sister Rose, S.C.

Mathematics may appear an unlikely subject in which to bring before the mind of the pupils any moral teaching. But even here, the teacher has an opportunity to impress the dignity of truth upon the minds of the children. They know that six and six are twelve. Have they even stopped to think that this statement, "Six and six are twelve," expresses an eternal truth? To say that six and six are anything but twelve immediately puts the maker of that assertion out of harmony, as it were, with the rest of the universe. Demanding accuracy in mechanical operations, when done in this spirit, is doing more than promoting efficiency in mathematical calculations; it is aiming to keep the pupils' standard of truth high, and to give them a wholesome dislike for the carelessness that tolerates errors.

Then there are the circles, the squares, the rectangles. Always, always, these figures contain three hundred sixty degrees. The square and rectangle contain four right angles, however small they are; any point in the circumference of the circle is the same distance from the center as any other point in the circumference. In no matter what circumferences these figures are found, they always fulfill the conditions necessary to make them what they are supposed to be. They are like Longfellow's ship

"Ever loyal and ever true
To the toil and task (they) have to do."

There are also the problems in proportion, where fairness, justice, balance can be hinted at. Just a casual remark relative to any of these qualities will lead at least some of the pupils to think, "If a dead thing, a senseless thing like a square can be always true, why not I, with my God-given faculties of mind?" And thus mathematics, too, will assume its place as a character builder.

Masters of Contemporary Catholic Education

Francis de Hovre, Ph.D.

The publication of *Les Maîtres de la Pédagogie Contemporaine* (The Masters of Contemporary Education) by Dr. Francis de Hovre, professor of pedagogy at Ghent, in collaboration with Dr. L. Breckx, was a significant international educational event. It revealed the character of educational movements in America and European countries, by competent Catholic scholars. We have asked Father de Hovre to

make available the material on Contemporary Catholic Educators from his work, with such additions as he wishes to make. This series of sketches is the result. We regard their publication as a major contribution to Catholic educational thinking in the United States by revealing the character of Catholic educational thinking in all the principal countries of Europe—*The Editor*.

RUDOLF ALLERS (1883–) A Leading Catholic Investigator on the Science of Character



His Life: Born in Vienna in 1883; like his father he became a doctor in medicine in 1906. From 1908 till 1909 he was assistant in psychiatry in Prague and Munich. After the war, he made researches in the Institute of Physiology at Vienna. Since 1927 he lectures on psychiatry in Vienna.

His Works: Besides several scientific publications, his first striking book was: *Ueber Psychoanalyse* (Concerning Psycho-Analysis) one of the first searching examinations of this subject. For the *Textbook of Comparative Psychology* by Kafka, he wrote the *Psychology of Sex*.

His main works are: *Psychology of Character* (Sheed & Ward, N. Y.); *Sexual Pädagogik* (Pedagogy of Sex); *The New Psychologies* (Sheed & Ward).

Significance: In his *Psychology of Character*, Allers follows the main line of Freud, Adler, and Jung (particularly Adler's individual psychology), but has dug deeper still in the psychology and pedagogy of sex. This work and his *Sexual Pädagogik* are first-rate scientific contributions and will remain outstanding educational works.

STANISLAUS VON DUNIN BORKOWSKI, S.J. (1864–1934)



His Life: Born November 11, 1864, at Lemberg, a son of a noble family. Entered in 1883 the Society of Jesus, taught during many years, was appointed spiritual adviser in the Scholasticate of Breslau, where he died in 1934.

Works: Besides his well-known studies on Spinoza, he published several educational works which met with a great success: *Reifendes Leben* (Maturing Life); *Führende Jugend* (Youth Leadership); *Schöpferische Liebe* (Creative Life); *Miniaturen Erzieherischer Kunst* (Miniatures of the Art of Pedagogy); *Jesus als Erzieher* (Jesus as Educator), le.

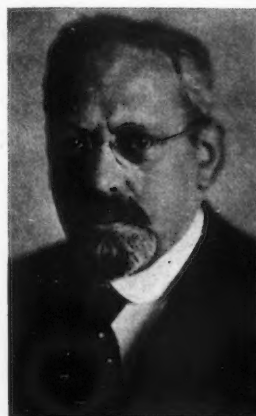
part. 1934; *Selbstbiographie in Pädagogik der Gegenwart* (Autobiography in The Pedagogy of the Present), 1926.

Significance: His name will be known in years to come as a great scholar in the philosophy of Spinoza.

In his books on education he gives a very striking insight into the psychology of youth, although these books were written with the purpose of inspiring youth itself.

Jesus as Educator, a collection of spiritual lectures to young Jesuit priests, was hailed as a masterwork; but unhappily the author died after publishing the first part. Let us hope that he was able to finish the manuscript of the second part before his death.

MAX ETTLINGER (1877–1929) Philosopher and Psychologist. First Director of the Catholic Institute of Education at Münster



His Life: Max Ettlenger was born at Frankfurt on January 13, 1877. He studied at Munich and at Heidelberg. He was professor of philosophy and education at the University of Münster from 1917 until his death in 1929. He was the director of the Catholic Institute of Education at Münster.

His Works: *Philosophische Fragen der Gegenwart* (Philosophical Questions of the Present), *Geschichte der Philosophie von der Romantik bis zur Gegenwart* (History of Philosophy from the Romantic Period to the Present), *Die Philosophischen Zusammenhänge in*

der Pädagogik der jüngsten Vergangenheit und Gegenwart (The Philosophical Connections in the Pedagogy of the Recent Past and the Present), *Beiträge zur Lehre von der Tierseele und ihrer Entwicklung* (Contributions on Teaching Life and Its Development), *Philosophisches Lesebuch* (A Philosophical Reading Book).

Significance: 1. His *History of Modern Philosophy from Romanticism to the Present Day* is a landmark in the genuine history of modern philosophy, written by a Catholic.

2. Ettlenger distinguished himself by his contributions to the psychology of animals.

3. His philosophical publications deal mainly with the frontier problems of biology and philosophy.

4. The relation between modern philosophy and pedagogics constitute the central theme of his educational writings.

The Fabric of the School

SELF-INSPECTION BLANK FOR SCHOOLS*

If precautions are taken to minimize the danger of fire and to provide for safety in case fire occurs, real progress will be made in safeguarding life and protecting property. Intelligent thought and care in practice can eliminate practically all fires within schools.

Inspection to be made each month by the custodian and a member of the faculty at which inspection only Items 1 to 20 need be reported. At the quarterly inspection, a member of the fire department should accompany the above inspectors, and the complete blank should be filled out.

Questions are so worded that a negative answer will indicate an unsatisfactory condition.

Date.....
 Name of School.....City.....
 Capacity of School?.....
 Number now enrolled.....
 1. Are all exit doors equipped with panic locks?.....Are these locks tested each week to insure ease of operation?.....Do these lock securely so that additional locks, bolts, or chains are not necessary?.....Are such additional locks open whenever building is in use?.....
 2. Are all outside fire escapes free from obstructions and in good working order?.....Are they used for fire drills?.....
 3. Is all heating equipment, including flues, pipes, and steam lines:
 a) In good serviceable condition and well maintained?.....
 b) Properly insulated and separated from all combustible material by a safe distance?.....
 4. Is coal pile inspected periodically for evidences of heating?.....
 5. Are ashes placed in metal containers used for that purpose only?.....
 6. Is remote control provided whereby oil-supply line may be shut off in emergency?.....

*Prepared by the National Board of Fire Underwriters.

7. Where is outside shut-off valve on gas-supply line?.....
 8. Check any of the following locations where there are accumulations of waste paper, rubbish, old furniture, stage scenery, etc., and explain under remarks: attic, basement, furnace room, stage, dressing rooms in connection with stage, other locations.....
 9. Is the space beneath stairs free from accumulations or storage of any materials?.....
 10. What material or preparation is used for cleaning or polishing floors?.....Quantity on hand?.....Where stored?.....
 11. Are approved metal cans, with self-closing covers or lids, used for the storage of all oily waste, polishing cloths, etc.?.....
 12. Are approved metal containers with vapor-tight covers used for all kerosene, gasoline, etc., on the premises?.....Why are such hazardous materials kept on the premises?.....
 13. Are premises free from electrical wiring or equipment which is defective?.....(If answer is No, explain under REMARKS.)
 14. Are only approved extension or portable cords used?.....
 15. Are all fuses on lighting or small appliance circuits of 15 ampere or less capacity?.....
 16. Are electric pressing irons equipped with automatic heat control or signal and provided with metal stand?.....
 17. Are sufficient fire extinguishers provided on each floor so that not more than 100 feet travel is required to reach the nearest unit?.....In manual-training shops and on stage, 50 feet?.....
 18. Have chemical extinguishers been recharged within a year?.....Is date of recharge shown on tag attached to extinguisher?.....
 19. Is building equipped with standpipe and hose having nozzle attached?.....Is hose in good serviceable condition?.....
 20. Is a large woolen blanket readily available in the domestic-science laboratory for use in case clothing is ignited?.....
 REMARKS (Note any changes since last inspection)
 The following items to be included in each quarterly inspection:

21. Building construction: Walls.....Floors.....Roof.....No. Stories.....No. classrooms.....
 22. Which sections of buildings are equipped with automatic sprinklers?.....
 23. Are there at least two means of egress from each floor of the building?.....Are these so located that the distance measured along the line of travel does not exceed.....From the door of any classroom, 125 feet?.....From any point in auditorium, assembly hall, or gymnasium, 100 feet?.....
 24. Are all windows free from heavy screens or bars?.....
 25. Do all exit doors open outward?.....
 26. Are all interior stairways enclosed?.....Are doors to these enclosures of self-closing type?.....
 27. Are windows within 10 feet of the fire escapes glazed with wire glass?.....
 28. Are manual-training, domestic-science, other laboratories and the cafeteria so located that a fire in one will not cut off any exit from the building?.....
 29. Is a smoke-tight projection booth, built of incombustible materials, and vented to the outside, provided for the motion-picture machine?.....
 30. Are heating plant and fuel-supply rooms cut off from the main corridors by fire-resistant walls, ceiling, and doors?.....
 31. Do all ventilating ducts terminate outside of building?.....
 32. State type of construction of any temporary buildings in school yard.....
 33. Is nearest temporary building at least 50 feet from main building?.....
 34. How often are fire drills held?.....Average time of exit?.....
 35. Are provisions made for sounding alarm of fire from any floor of building?.....Is sounding device accessible?.....Plainly marked?.....
 36. Give location of nearest city fire-alarm box.....How far distant from the premises?.....
 REMARKS



Immaculate Conception Parish School at Boscobel, Wisconsin.—The building of brick and tile, erected in 1937, provides four classrooms, a chapel, and a combination auditorium-gymnasium. The latter is for general parish use.